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THE

NEW-JERUSALEM MAGAZINE.

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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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THE

NEW-JERUSALEM MAGAZINE.

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NOVEMBER, 1883.

THE ROCKS.

THE rocks have many points of resemblance to water; so many that water is ranked among them as a mineral. They agree in their differences from sensitive animals and growing plants. But rocks are utterly unlike water in their hardness, inflexibility, and solidity.

We found the spiritual correlative of water in the general truth which shows what is good and practicable in any given case,—truth which is universal, applicable to all circumstances, and taking its quality in great degree from circumstances. The rocks of the mind must be principles that are fixed, unyielding, and nearly unchangeable.

Such principles there are of many kinds. There is an immense quantity of truth concerning things that have been done; which truth is now fixed, and not subject to change. This may be called historical truth. When it is really fixed, it is solid, inflexible, and to be depended upon, like the stones. Another kind of truth, still more extensive than that of history, is the fixed truth of natural history; it is such truth as, that the sun gives heat, that grains and fruits are nutritious, that lambs are innocent, that birds have nests, that the morning always follows the night, and summer the winter. There is an immense variety of truth like this, that

is in the very nature of things, and it is the foundation of all theories, plans, and works.

All this fixed truth of natural history and of history, has the general characteristics of rock. It is hard, solid, and unyielding; we trust to it, and build upon it and with it, in a manner exactly corresponding to our use of stones.

Stones are inflexible, but they can be broken or cut so that larger or smaller fragments may be taken for use. The facts of history likewise are not easily bent out of their natural forms, but they may readily be subdivided, and such portions of them taken as are wanted. The fixed truths of nature also are inflexible, but may be opened by well-directed effort, and examined in their details. It is comprehensive truth of this kind that the earth attracts towards itself all material bodies. We readily separate from this general truth the particulars that the earth attracts this falling stone or these fluttering leaves; for this ment alstone has been so long exposed to the wear of human thought, that its surface is easily pulverized. It is more difficult to see that the earth extends her attractive power to the sun, the planets, and the stars.

Another nobler rock is the truth that the Lord's Providence is over all the events of life. This rock lies deep, but not too deep for the knowledge of those whose lives are deeply founded; yet even they separate from the rock the particulars, and see that the Divine Providence is in this or that event, only by considerable effort.

Of broken stones we make our roads, which by use become smooth and hard, suited for walking, riding, or the transportation of heavy loads. Spiritual distance is difference of state. And spiritual roads are the ways by which we pass from our own familiar states of thought and feeling, to the states of others like or unlike our own. If there be an abundance of fact, or of certain truth, more or less common, which reaches our neighbor's state as well as our own, and with which we both are familiar, or take for granted because of its general use, it is easy to pass from one state to the other, and to interchange the good things of both. If the

truths we depend upon are new to us, and it is necessary to observe and recognize them separately, the way is tedious, and progress in coming together is slow, as by a freshly-dressed road. Or if there be individual truths that we have to stop to explain away, and especially if they arrest the whole attention and refuse to be explained away, our road is obstructed, perhaps altogether closed, by misplaced stones.

The rocks finely pulverized make the greater part of the soil, and in this condition they give support to plants and trees. The particles of the soil correspond to the little particulars of natural truth which we are obliged to depend upon and to use in the plans for work and for pleasure of every day's life. No plan can be formed without building into itself some particulars of truth of nature, which, when the present need has passed, may serve for others; as there is no plant but has its mineral ash, which, when the plant decays, is food for other plants.

Of the rocks, we make mill-stones by which the grains are broken and ground into flour for bread. In this work, mill-stones perform a similar use to that of the teeth, which are little millstones for laying open the interior parts of food. Upon the lower mill-stone the grain rests as it passes from the hopper, and the upper stone revolving lays open and separates all its particles. Grains are the works of every-day duty, more or less noble according to the principles of life of those who do them, and more or less filled with thought and affection for the neighbor. The works not understood do not nourish the souls of men; but examined and known as to the affection and thought within them, they do give comfort and strength to human hearts. To examine them thoroughly, we need a lower mill-stone of general truth of human nature and human life, showing what is according to nature; and an upper movable mill-stone of similar truth, applied to the works under consideration, showing what it is natural for them to be. And this truth we need to set in motion and apply to the works, searching them through till we see all their interior elements.

Millers know that after long use their mill-stones become

smooth and blunted, so that the grain passes through them imperfectly ground. And so by friction in the world, our fundamental principles of human nature and human life, become worn and glossed over, so that we pass many things in a conventional way, without examining them sufficiently to get hold of their true quality. And then we need to attend to our principles, to break up their worldly easiness, and to bring out their crystalline surfaces of genuine truth, which will examine thoroughly and judge rightly.

Of stone were formerly made jugs and pitchers for water; and now-a-days, these, and a thousand other vessels for containing food and drink, are made of clay, hardened to stone by fire. These vessels are the facts of our daily wants, which formerly were few and simple, and fashioned from the truth of nature; but now, are many and artificial, formed from the truth of usage and fashion merely, hardened by our love for it into fixed customs. These, however, are easily broken when genuine truth of nature is applied to them; but even then, their fragments are almost indestructible,—facts of what life has been.

The clay of which pottery is made, is itself originally derived from the primitive rocks. By the action of ice and water, particles and larger fragments are continually separated from the rocks, and by their own friction they disengage other fragments. These, borne by the running water into seas or inland lakes, are deposited, the larger bits early in beds of gravel or sand; the smaller, because they unite more intimately with the water, more remotely, in beds of clay; and these beds, if undisturbed, are hardened by nature's slow, gigantic kiln, the sand into sandstone, the clay into slate.

In the domain of mind we trace the corresponding process. The primitive rocks are the fixed truths of nature; running water is the truth which shows what is good, right, and useful, under any given circumstances. This truth, as men receive it, is directed and guided by the fixed truth of nature,—as, for example, that it is not practicable to use stones for bread, or fruits for building; and it is continually

incorporating with itself such bits as show what is possible or impossible,—as that when we are hungry we must eat what is soft and nutritious; and by the comparison of these again with the original mass of truth, it detaches more particulars,—as that grains are edible, and are made more so by cooking, fruits also in various degrees. The great streams which bear onward these bits of natural truth, are the thoughts and lives of communities; the lakes and seas to which they are borne, are the various forms of memory and history; the water of the seas is the truth which men have lived; and the deposited beds of stone are the portions of fundamental truth which they have received and worked into their lives, and which now constitute the facts of their lives.

In such deposited rock are imbedded in great numbers the remains of plants and animals, both those that have been washed down from the land, and those that lived in the water; and so history preserves to us the biographies of individual men, imbedded like fossils in the mass of general knowledge of what was done and thought in their time. Especially do we have preserved mementos of the historians and the accumulators of knowledge; for these are like inhabitants of the sea, delighting in the knowledge to which the sea corresponds, and identifying themselves with it.

There are some beds of rock, as various kinds of limestone, which are made altogether of the remains of animals; the beds of coal, on the other hand, are composed of vegetable remains. To study them all, would be to explore the whole spiritual history of mankind,—a delightful subject, indeed, to pursue, and one that will yield precious returns of spiritual knowledge to future students of correspondences.

From what has already been said, however, we are prepared to interpret the distinction between the stratified rocks, which were deposited under water, and which cover nearly the whole of the rock surface of the earth, and the underlying rocks, mostly crystalline, and bearing the marks of intense heat, which usually appear upon the surface only among high hills and mountains. The latter are the truths

of nature and of human nature as God made them, and as they really are. The former are these truths as men have understood them and lived them.

These two kinds of rock, where they come in contact, cannot readily be distinguished from each other, many geologists believing that all rocks, even the crystalline, were originally deposited by water. The correlative truth is, that even the truths of nature took form by degrees, as nature itself came into form, and the order of its operations became established. For instance, the truth that birds produce their young from eggs, did not always exist; for birds did not always exist. But when birds were created they began to lay eggs, and from the little isolated facts of one and another having laid eggs, soon grew up the crystalline truth that they always produce their young from eggs.

In mountains the fundamental rocks rise far above the common level, sometimes bearing upon their slopes the stratified rocks, and sometimes rising above them. They lift their heads even among the clouds, which cling about them with special fondness, continually watering them with pure rain and snow from heaven, and sending down their rocky sides, life and power and fruitfulness to the country all around.

Upon such fundamental spiritual rocks as, that "the earth is the Lord's and the fulness thereof, the world, and all that dwell therein"; that the existence of the world is its continual creation, and that the Lord's providence rules every particle in it; upon such rocks as these we rise, often with many less perfect traditional ideas, far above the ordinary level of life, to a height where the spiritual atmosphere is clear and pure, where we think and see truly, and where we drink of the water of life directly from the Lord through the clouds of His Word. It is well for the spiritual and moral welfare of all, that such truths as these are acknowledged by some.

The primitive rocks are usually crystalline; and the crystals reflect light from their smooth surfaces, and some of them transmit it, pure, or beautifully colored, through their whole substance.

The facts which we have been considering about the rocks, are distinct, clearly-defined truths about the very nature of the things. They are crystals, most of them opaque, yet reflecting more or less brightly the light of spiritual truth. But one truth that has been presented is more than this: "The earth is the Lord's and the fulness thereof, the world, and they that dwell therein," is a truth which is full of light, and sheds light which helps us to see all things truly. It is a precious stone from the great treasury of gems, the Word of the Lord.

Precious stones are distinguished from common stones by their hardness and by their beautiful colors, or the brilliancy of the light which they transmit. They are truths in natural forms, from which or through which the light of spiritual wisdom shines.

When Peter confessed to the Lord, "Thou art the Christ, the Son of the Living God," the Lord replied, "Upon this rock I will build my Church." This confession is, indeed, the foundation of the Christian Church; but it is no dull, opaque rock; it is open to the light of the Sun of heaven, and to those who love that light it is full of heavenly beauty. We need not wonder that the broad foundation of the Church is a precious stone. All the foundations of the Holy City are precious stones; her streets are pure gold, and her gates are pearls.

The Lord's Word is full of jewels, finer, purer, more enduring, more full of light, than any other stones.

All our spiritual life rests upon such certain truths as these: —

"I and my Father are One."—JOHN xiv.

"He whom God hath sent speaketh the words of God."—JOHN iii. 34.

"I am the Living Bread that came down from heaven."—JOHN vi. 51.

"That which is born of the flesh is flesh, and that which is born of the spirit is spirit."—JOHN iii. 6.

"Whosoever shall do the will of God, the same is my brother, and sister, and mother."—MARK iii. 35.

"God so loved the world that he gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—JOHN iii. 16.

"Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."—MATT. vii. 17.

Among such jewels, those that reveal the love of the Lord for man, and the reciprocal love of men for the Lord, if presented to our spiritual sight as gems, would shine with warm light as the ruby, the carbuncle, and the sardius. Those that show the clear light of the Divine Wisdom, would shine like clear crystal, or like the diamond; those that treat of the love of wisdom in angels and men, according to the quality and the purpose of the wisdom loved, might appear in a variety of colors, like those of the sapphire, the sardonyx, the beryl, or the jacinth; for these colors represent such heavenly affections.

Among the rocks we find metals, the most noble of them, as gold and silver, especially among crystalline rocks. Metals differ from stone in that they can be bent, beaten out, and moulded; they also melt easily, and can be cast into every desired shape. They are opaque, but when pure, they reflect light brilliantly, and if polished, may be used as mirrors. Of them are made coins, ornaments, plate, and tools of every kind—agricultural, domestic, mechanical, and warlike.

As stones are definite and certain truth which cannot readily yield or change, metals are truth as firm and indestructible, but taking definite form from circumstances. For instance, it is a truth as unchangeable as rock, that fire is hot and burning. That rock naturally gives rise to the truth that if you put any combustible thing into the fire, it will be burned; which truth may be moulded into various forms, as that you must not bring precious things near the fire, or they will be burned; that the fire must be carefully confined, or it will endanger the house; and these necessary forms of a stern natural law are exactly embodied in fenders, and stoves, and fire utensils of iron.

But this is a law of a comparatively low kind. It is a nobler law that the good of a community, and the real good of individuals, can be obtained only by the yielding of individual selfish preferences. It is a law nobler still, that genuine happiness is found in serving others, never in serving one's self. And it is a more precious law than all these, that the Lord expressed in the words, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."—JOHN xiv. 23.

Laws of life of all these kinds, natural, moral, spiritual, and heavenly, correspond to the metals. They in some degree resemble water, in that their form may be changed to fit the subject treated of. But when they are applied to any given subject, they are inflexible and durable as the stones themselves. The law that you must not put your unprotected hand into the fire, or it will be burned, is just as unchangeable as the crystalline truth that fire is hot and burning; but the substance of the law could be remoulded and applied to any other combustible thing, just as well as to your hand.

The kinds of truth which correspond respectively to the most important metals, and the peculiar characteristics of each, are fully illustrated by Swedenborg's description of the angels from the ages called golden, silver, copper, and iron; so called because such was the character of their principles of life. In visiting them, he inquired particularly concerning their marriages; and, as are the principles of marriage, so are all the principles of life.

Among the angels of the earliest people upon our earth,—a people whose innocent communion with God is remembered in the traditions of all races,—

"I looked," he says, "by turns, on the husband and wife, and observed as it were the unity of their souls in their faces; and I said, 'You are one.' And the man answered, 'We are one; her life is in me, and mine in her; we are two bodies, but one soul; the union between us is like that of the . . . heart and the lungs; she is my heart, and I am her lungs; but as by heart we here

understand love, and by lungs, wisdom, she is the love of my wisdom, and I am the wisdom of her love; wherefore her love from without veils my wisdom, and my wisdom from within is interiorly in her love; hence, as you said, there is an appearance of the unity of our souls in our faces.' . . . After this I looked around, and I saw their tent as overlaid with gold, and I asked, 'Whence is this?' He replied, 'It is from a flaming light, which glitters like gold, irradiates, and tinges the curtains of our tent, whilst we are in discourse concerning conjugial love; for the heat from our sun, which in its essence is love, then bares itself, and tinges the light, which in its essence is wisdom, with its own color, which is golden; and this takes place because conjugial love, in its origin, is the sport of wisdom and love, for the man was born to be wisdom, and the woman to be the love of the man's wisdom; thence are the delights of that sport in conjugial love and from it, between us and our wives. We have here seen clearly for thousands of years, that those delights as to quantity, degree and virtue, are excellent and eminent according to the worship of the Lord Jehovah with us, from whom that heavenly union, or that heavenly marriage, which is of love and wisdom flows in.' As he spake these words, I saw a great light upon the hill in the midst among the tents, and I asked, 'Whence is that light?' And he said, 'It is from the sanctuary of the tent of our worship.' And I asked whether it was permitted to approach. And he said that it was permitted; and I approached, and saw the tent without and within, altogether according to the description of the tabernacle which was built for the sons of Israel in the desert, the form whereof was shown to Moses upon Mount Sinai. And I asked, 'What is within in that sanctuary, whence there is so great a light?' And he replied, 'It is a tablet with this inscription, *The Covenant between Jehovah and the Heavens*.' He said no more."—C. L., n. 75.

"The Covenant between Jehovah and the heavens" is the light of their sanctuary and the light of their lives. Their principle of marriage is, that its delights are excellent according as they lay down their own lives and live from the Lord, from whom true marriage comes. A golden principle, truly! soft from love, and colored with the light of love; pure and bright, and less liable to corruption than principles of any other kind.

The streets of the Holy City, New Jerusalem, are such golden ways of useful life from the Lord,—ways of which we know little as yet, but which nevertheless are before us, waiting for us to walk in them. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him," is the golden substance of these heavenly ways.

A practical knowledge of the goodness of the Lord in our uses done from him, is golden coin stamped with the image of our King; and acknowledgments of His goodness and of our love and duty to Him are ornaments of gold, which we delight to use in His honor.

The angels of the Silver Age said of themselves:—

"We were from a people in Asia, and the study of our age was the study of truths, by which we had intelligence; this study was the study of our souls and minds; but the study of our bodily senses was the representations of truths in forms; and a knowledge of correspondences conjoined the sensuals of our bodies with the perceptions of our minds, and gained for us intelligence."

In relation to their marriages, they said;—

"There is a correspondence between spiritual marriage, which is of truth with good, and natural marriage, which is of a man with one wife; and, as we have studied correspondences, we have seen that the Church, with its truths and goods, can by no means be given but with those who live in love truly conjugial with one wife; for the marriage of good and truth is the Church with man; wherefore all here say, that the husband is truth, and his wife is good, and that good cannot love any truth but its own, neither can truth in return love any good but its own; if any other were loved, internal marriage, which makes the Church, would perish, and there would be only external marriage, to which idolatry, and not the Church, corresponds; therefore marriage with one wife we call sacredness; whereas, if it should have place with more than one among us, we should call it sacrilege."—C. L., n. 76.

And then they showed various images and devices, representative of spiritual qualities; and there was presented to

them a rainbow which by its flowing colors exhibited the interchange of love and wisdom between husband and wife, all of which things they delighted in, and explained most intelligently.

The principles of spititual life which are learned through the correspondences of the good things in nature, and especially of the functions in the human body, principles which teach in perfection the duties of charity or neighborly love, are represented by silver. Both harder than gold and whiter, it corresponds to the laws of intelligent spiritual life, a life of spiritual uses to the neighbor. Coins of silver, and ornaments, are the practical knowledge and acknowledgment of the goodness of such principles, which they have who, by living them, make them their own.

The angels from the next age, which was named from copper, related,—

"We possess, preserved among us, precepts concerning marriages, from the primeval or most ancient people, who were in love truly conjugial . . . while in the world, and are now in a most blessed state in their own heaven, which is in the east. We are their posterity, and they, as fathers, have given us, as their sons, canons of life, among which is this concerning marriages: 'Sons, if you wish to love God and your neighbor, and if you wish to grow wise and be happy to eternity, we counsel you to live married to one wife; if you recede from this precept, every heavenly love will fly from you, and therewith internal wisdom, and you will be exterminated.' This precept of our fathers we have obeyed as sons, and have perceived its truth, which is, that so far as any one loves his consort alone, he becomes heavenly and internal; and that so far as any one does not love his consort alone, he becomes natural and external; and this man loves nothing but himself and the images of his own mind, and is mad and foolish. From these things it is, that we all, in this heaven, live married to one wife."—C. L., n. 77.

And afterward they exhibited the collections of precepts from the most ancient people, by which they were guided in all their duties.

It will be observed that these precepts were given by the people of the Golden Age, among whom they were golden precepts. Received by those who live them not intelligently, or from the perception of love, but obediently from a desire for the promised reward, they become copper. Much of the light is left out; a keen scent detects in them the odor of selfishness, unperceived by their possessors, who are not in interior perception; and because of the lack of interior humility and purity in which the Lord can dwell immediately, they are sadly liable to corrosion by the allurements of what seems pleasant and good.

Again we descend to principles of a still lower kind, and are instructed by those who are in them concerning their marriages:—

"We do not live with one wife," they say, "but some with two and three, and some with more, because variety, obedience, and honor, as of majesty, delight us; and these we have from our wives, if they are many; with one wife there would be no pleasure from variety, but disgust from sameness; nor flattering courteousness from obedience, but disquietude from equality; nor satisfaction from dominion and honor thence, but vexation from disputes concerning superiority. And what is a woman? Is she not born subject to the will of the man? to serve, and not to rule? Wherefore here every husband in his own house has, as it were, royal majesty; and because this is of our love, it is also the blessedness of our life."

After some reproofs by Swedenborg for the selfishness of their love,—

"There appeared," he says, "through the gate, as it were, lightning; and I asked, 'What is this?' He said, 'Such lightning is to us a sign that there will come the ancient from the East, who teaches us concerning God, that He is one, alone Omnipotent, who is the first and the last; he also admonishes us not to worship idols, but only to look at them as images, representative of the virtues proceeding from the one God, which together form His worship. This ancient one is our angel, whom we revere, and to whom we hearken; he comes to us, and raises us up, when we are

falling into obscure worship of God, from phantasy respecting images.'"—C. L., n. 78.

As the knowledge of the Lord's love became with the men of the Copper Age mere precepts of natural good, so the intelligent love of spiritual truth and of representative forms in the Silver Age, becomes with these last mere worship of idols, and obedience to iron laws which forbid evil, and prescribe penalties for disobedience. The kindly softness, the brightness, and the resistance to corruption, of the Silver Age, are gone. We have left only the truth that is essential to existence, necessarily hard, inflexible, and peremptory, because beyond that is destruction. Low as it is, compared with silver and gold, it is truth which the Christian world has mixed with the clay of artificial and arbitrary teachings of goodness and truth. But it is again asserting itself, breaking off the weak clay, and laying a foundation, at least genuine and natural, for better principles. It is moral, civil, and natural law, by which the community is protected from injury; it is law that compels every one to be fair in his dealings, truthful, honest, faithful, and orderly, if from no better motive, from fear of evil consequences to himself. The penal laws of society are applications of such principles. And whenever, from change of circumstances or states, a form of law becomes unsuitable, the principle of the law can be recast in another form.

"The blessings imparted by the Divine mercy of the Lord to the humble and the penitent are, his presence, his illumination, his instruction, his purification, his guidance, his government, his nourishment, his protection, his deliverance from all evil, his restoration to all good, and, finally, eternal conjunction with himself in innocence, and the truth and peace of innocence."—*Rays of Light.*

ON THE WINE QUESTION.

After all that has been written to prove, on Biblical grounds, that the use of wine is or is not allowable, I should not venture to say anything, if it were not to raise a question which seems to me to have been strangely overlooked, namely: Whether we are authorized to go to the letter of the Word at all for information on the subject.

The Word was not given to teach us in matters where our natural faculties are sufficient, and they *are* sufficient in all that relates to science in its various branches. When we wish to inform ourselves in mathematics, chemistry, or astronomy, we do not open the Bible; we go to treatises on these subjects. And when we seek to extend the limits of these sciences, we do not go upon our knees and expect inward revelation; we make use of our natural powers; we gather facts; we experiment; we reflect. The Word is given to teach us in matters where those powers either leave us in the dark, or give us such light as a traveller who has lost his way would get from a will o' the wisp.

It is very certain, when the use of wine is the question, that observation, combined with chemistry and physiology, can give us light. If these sciences have not yet given us all the light we need, they are yet capable of doing so in the future; we may be as certain that they will do so, as that we shall hereafter extend our knowledge of electricity and magnetism.

And wherever science has a right to come in, it has an exclusive right; in any question where it is competent it may decide without help from revelation. No one would seriously maintain that men of science, after deciding from natural light a doubtful point would be bound to suspend their judgment until they could ascertain what the Bible had to say on the subject. What chemist, however pious, would insist on Scriptural confirmation for any point of the molecular theory, before he would promulgate it? What

geologist, however devout, would go to the first chapter of Genesis to see whether it sanctioned such a succession of strata in the crust of the earth as his observations had suggested to him? Science has exclusive cognizance of all cases which arise in its own domain.

That revelation has no concurrent jurisdiction with it, we may argue from this consideration, that if it undertook to teach us in natural things, it would, from its very perfection, do it as thoroughly as it has done in spiritual ones. The sciences, in this case in their fullest extent and in all their details, would be contained in the letter of the Word, and could be evolved from it. On this supposition, we might, with good reason, go to it to find out whether there was physiological agreement between wine and the functions of our bodily organs; but, on it also, we should have a right to look to it for enlightenment as to the hygienic properties of tea, coffee, and tobacco.

We have warning examples not to do the thing we are actually doing. The well-known case of Galileo does not prove merely the persecuting spirit of the Church of Rome. The very ground of its cruel treatment of him lay in the mistake that the Bible concerned itself with the question whether it was the sun or the earth that moved. All the reproach that the Church has drawn upon itself for holding that only six days elapsed between the first creation of the world and its being fitted for the habitation of man, and much of the scorn which unbelieving science has poured out upon the Bible, originates in the assumption that the first chapter of Genesis relates to cosmogony. A half century ago, when the merits or demerits of slavery was a burning question, the Church instead of investigating the matter on sociological grounds, brought in the Bible as umpire, and as its letter contained more for slavery than against it, it was made to look as if it gave support to a cruel and oppressive system.

Let us test the way of superseding science in its exclusive jurisdiction over the dietetic value of wine by a parallel case. There are those who maintain that salt, as an element of

food, is hurtful. There are those, again, who deny this. Should the Word be cited as a witness in this issue joined, we should have such arguments as these: *Pro*—"'Ye are the salt of the earth.' 'Can that which is unsavory be eaten without salt?'" *Contra*—"Lot's wife, for looking behind her, was turned into a pillar of salt." *Pro*—"If salt which has lost its savor is only fit for the dunghill, it is plain that the correspondence of salt must be good." *Contra*—"How can its correspondence be good, if a rebellious city, after being destroyed, was sown with salt, in sign of perpetual vastation?" If in such a controversy as this there would be neither edification nor conclusion, it cannot be denied that the dispute about the dietetic value of wine has a strong family likeness to it.

The very inconclusiveness of the controversy seems proof that the cause has been pleaded before the wrong tribunal. Each side, no doubt, is satisfied with its own arguments; but whether impartial inquirers get light from them, is another question. The contending parties are like two armies that beat each other on opposite wings, leaving the victory undecided. One side proves clearly that fermented wine is spoken of either without censure or with positive praise. The other proves, just as clearly, that "must" is designated by the term "wine." If it is argued, on the one side, that the Lord would not, by a miracle, furnish the means of inebriation to a wedding party, the other can reply: Why could He not do, on an extraordinary occasion what he does in his ordinary providence, in which he leaves men to their choice whether they will use or abuse it? If they abused it, could they shift the blame of their drunkenness on him, any more than the Israelites could have pleaded in excuse for their cruelty to the Canaanites, that Jehovah commanded them, through Moses, to show them no mercy?

Neither does the discussion yield any clear result when it comes to turn upon correspondences. If it is said on one hand: See how often wine stands, with an obviously good correspondence, for truth in its various aspects and offices, it can be replied, on the other, that correspondences very often do

not regard the whole nature of the thing in question, but only some particular quality of it. The lion, for example, is a fierce and rapacious beast, drawing his nature from the hells through which he is created; and yet, considered as to his strength, he is made the symbol of the power of truth from good. Just so, wine, in its own nature, may have a bad correspondence, and yet, considered as to its exhilarating and strengthening properties, may very well be used in the Word to express analogous properties in the Divine Truth. The same principle may be extended to Swedenborg's explanation of the effects of fermentation.

The asperity which has marked the controversy,—the magisterial tone on one side, the retaliatory tone on the other,—may be thought to show that the cause has been pleaded before the wrong tribunal. Each party finding that the Word speaks like a judge, who, in summing up, should lean first to one side and then to the other, feels that his case is not as strong as he would like to have it, and takes a positive tone to conceal his weakness. People who are secure of the ground on which they stand, are not apt to be as fierce in dispute as those who are secretly sensible that they have gaps to fill in their hedge and nothing wherewith to stop them. Does this asperity, by the way, mean that if in the end there should be some societies choosing to celebrate the communion with unfermented wine, while others continue in the usual way, we are to see the members of the former refusing, on occasion, to sit with their brethren of the latter at the Lord's table, and *vice versa?* Verily it would be a spectacle, this, not at all to the credit of a Church professing to put charity in the first place, and rituals in the last.

The Word introduces wine, as it does so many other natural objects, for its correspondential ends. Whether it praises it or dispraises it, or does neither the one nor the other, it does not intend to instruct us about it as an article of diet. It does here exactly what it does in the facts of history, on which it lays hold for the sake of the internal sense, concerning itself so little about their moral quality, that its tone is often indifferent or impliedly approving

where the deed is cruel, and it can even praise where it is atrocious. David's treatment of his prisoners, in making them pass through the brickkiln, and putting them under saws and harrows of iron, is spoken of without a shade of censure; and the deed of Jael is extolled in the highest terms. Just as we pronounce David's conduct cruel, and Jael's act an odious deed of treachery, on the ground of our moral sentiments, so where wine is praised as "making glad the heart of man," we may feel ourselves at liberty to pronounce it a mischievous beverage, and forbid its use, provided an independent investigation of its qualities, on physiological grounds, reveals it as such.

Let me here remark, by way of obviating all misunderstanding, that it is one thing to say that the letter of the Word cannot teach us about wine-drinking, and quite another to say that the Word itself cannot do it. The Word is identical with the Divine Truth, and this can teach us all things down even to the last details of science, since there is no true knowledge in the human mind, which is not from its influx. If science teaches that all use of wine is hurtful, what was at first of natural light can be made of spiritual light, and whatever is of spiritual light is of the Word in its internal sense. In the case supposed, indeed, the Word will be our teacher in both senses; for as there is no doubt that its letter condemns drunkenness, it then becomes reasonable to extend the meaning of that term, so as to embrace all use of the noxious article.

If the above views are correct, a controversy which, naturally enough, began where the truth of the Word is thought to reside in its literal sense has been incautiously continued where that sense is known to be "a reed shaken with the wind." The sooner the discussion, in this phase of it, is given up, the sooner it is likely to be characterized by a more moderate tone and to reach a right conclusion.

CORRESPONDENCE IN POETRY.

MILTON; THE BOOK OF JOB.

In *New-Church Life* for September, there is an interesting article upon poetry as viewed in the light of revealed correspondences. I was, however, struck with the quotation of a passage from Milton which I would have quoted as a favorable illustration of the principle that there is a tendency in the highest poetry to ultimate itself correspondentially; but which was adduced as containing imagery in which the laws of correspondence were violated. I will repeat the lines for the purpose of illustrating the principle, but I would have it understood that I have no word of dissent in regard to the teachings of the article alluded to, indeed nothing but what is favorable.

Of course, as we have no fault to find with Swedenborg for the theological opinions which he held before his illumination, so we can have no word of blame for any others who knew nothing of the new Revelation, when they put forth false theological views; only we are glad when we see gleams of heavenly light raying through the otherwise darkness of their writings. Besides, we are hardly fair if we bring that which is intended to be only natural imagery to be judged at the bar of truth in spiritual correspondence. Undoubtedly, as life teaches, it is only by the endeavor to unite both planes that the highest results can be attained. Still, the range of our interior sympathies, whether with mental conditions that belong to the past, as they are in the present, or as life will be in the future, determines the sphere of our being in that life which is not of time. And we may, whilst here on the earth, arrest forever its possible expansion by disallowing our sympathies to go forth towards the various modes of feeling and thought which time and space have brought under our notice. It is true that a universal, vague, indeterminate sympathy is no mark of wisdom; for the lines by which good shades off into evil and truth into error, not

being very definite, individuality itself becomes as vague, and life must fall short of its use in proportion as the insight lacks clearness. Where, however, we are animated by a like spirit, the friendly expression of differences assists conjunction instead of disjoining, by laying bare the barriers which would be otherwise unapparent; and thus we may all assist each other by uniting in a wider extension behind them.

When I speak of the truest poetry tending to ultimate itself correspondentially, I mean that when the poet attempts to make outward appearances represent subjective conditions, the trend is in the direction of a true correspondence rather than a false. But let us now quote from Swedenborg, and then the passage from Milton to which we have alluded.

"By the sun, the Divine love of the Lord is signified; and in the opposite sense, the love of self."—A. R., n. 690. *et. al.*

"By the sun of the world is meant the love of self and the pride of one's own intelligence."—A. R., n. 53.

"Pride extinguishes and suffocates the light of heaven."—A. C., n. 4949.

"Tower signifies the worship of self."—A. C., n. 1306.

These are enough for our purpose. When the sun is mentioned in the Word as being darkened, either in rising or setting, its obscuration gives it an opposite signification from its true correspondence. Milton, in describing Satan, writes,—

> "And now his heart
> Distends with pride, and, hardening, in his strength
> Glories. . . . He
> Stood like a tower . . . as when the sun, new risen,
> Looks through the horizontal misty air
> Shorn of his beams; or, from behind the moon
> In dim eclipse, disastrous twilight sheds
> On half the nations, and with fear of change
> Perplexes monarchs. Darkened so,—"*Par. Lost, Book I.*

It is perfectly true that there is nothing sublime about a devil, but a description of a devil may be sublime, and certainly Milton's lines are so. Nay, more, Satan himself, as described, is sublime in so far as the angel in him is not

extinguished. When he becomes all devil, his appearance changes:

"Down he fell
A monstrous serpent on his belly prone;"

and the final punishment of all Milton's devils, is an allegorical description of dissatisfaction, arising from the desire to indulge their false appetites.

Milton in comparing Satan to the sun eclipsed, takes advantage of the popular belief in the malevolent influences accruing therefrom; as also in another place where he compares him to a comet, that

"From his horrid hair
Shakes pestilence and war,"

superstitions not extinct yet. And the reader may marvel how the great poet, composing under the dark, heavy clouds which the unprofitable labor of the long, wearied ages had gathered, should have had his ideas flow so naturally into correspondential language. Take, as an example, the exquisite lines, and perfect as to correspondence:

"The angel with a smile that glowed
Celestial rosy red, love's proper hue,"

and we will see that true poetry, coming down as it does from the celestial heavens, seeks, if it does not find, embodiment in genuine correspondence. And surely it was a flash of celestial fire lighting up the darkness of a worn-out theology which brought in perverted correspondence together a woman and serpent in Milton's conception of Sin; and who, as the result of foul dalliance, gave birth unto Death; as in genuine correspondence woman holily gives birth unto life.

I hold that poetry, or the language of feeling, is the soul of the highest expressions of truth. If we consider from whence poetry comes, that which we feel to be ennobling and beautiful must be true, because "truth is the form of good." He who only concludes that what he has been reading is poetical because it agrees with his dictionary of correspond-

ences, will hardly come to know what poetry means. The poetry must be in the reader as well as the poem. Still, Swedenborg's writings make the greatest poem that ever was written, and in music it surpasses all others, because its melody is not alone for one class of ears, but for all,— the simplest as well as the wisest of those who are willing to listen; and for all else non-existent. It is the one universal song of how Love had married with Wisdom, and brought forth the world, and then the one ever-living God came into the world. The song is of the home and the friends of our innermost life, and where time and where space can no longer hold us away from our own. It sings to us of homes surpassing the most passionate yearnings; and the mother gives over her infant that dies, to a love and a care that is greater than hers. It sings of a love there, eternal and placid, of which the love of husband and wife on the earth, even when intensest and fondest, is only an image. And it weaves in the song "which the morning stars sang together, when all the sons of God shouted for joy."

Milton intended his poem to "justify the ways of God to men." In this he utterly failed. A false theology clouds his understanding; and his God is not God at all. When he attempts to sing praises, his voice gets hoarse, and all poetry and music leaves it, and his muse no longer "tunes her nocturnal note." The Book of Job, the oldest of all uninspired poems, the greatest, alone and unapproachable, was ostensibly written with the same intention; and Swedenborg informs us that it was written according to correspondence. In the accomplishment of this purpose it was more successful. But having said this, we are startled, and ask ourselves — how? Is it by letting us know in the epilogue that Job's former wealth had been doubled? This could hardly have been the answer intended for the intelligent; and in the obvious sense of the poem, at least, there is no hint of a possible future life. It must in some manner be threaded over in the warp and woof of the letter; from the opening wild burst of agony,—

"Perish the Day in which I was born,
And the Night which said, a male child is conceived!"

on through the sublimest of all discussions, until the words of the final arbiter keep ringing with prolonged echoes in the ears of Job, so that he can think of nothing else.

"Who is he without knowledge hideth my counsel?
Indeed I have spoken of that which I knew not,—
Things too wondrous for me, and to me all unknown."

"Here now, I will speak,
Thee will I question, thine be it to answer."

"By the ear's hearing, of Thee I had heard,
Now mine eyes look upon Thee;
I therefore retract and repent,
In dust and in ashes."

Here, then, Job retracts all that he had said. The anger of Jehovah is kindled against his companions, because they had not spoken rightly as Job himself had done. What, then, is left? Nothing! but the words of Jehovah, and they are questions not to be answered. Was all, then, written in irony? Did the Ishmaelite intend to leave us this stupendous work in mockery of our futile efforts to gain knowledge, and then to vanish into the darkness of time without leaving an echo of his name, or the vestige of a footstep? Singularly enough, too, the feminine poetic element is totally lacking. Apart from the infinite wail throughout the whole poem of a vast soul, to whom the idea of a future life had never come, the only passage that jars upon us is that in Job's final appeal or defence — the noblest that ever was uttered — where he calls for retribution if adulterous conduct could ever be laid at his door, because the recoiling evil could hardly be said to fall upon him. Will the great poems of the future supply all that is lacking in Job, and give answer to all such questions as the great Oriental poet hurled out of the tempest in the name of Jehovah, and sent down through the centuries bound up with God's Word? Shall we not rather say that Job's questions have already been answered, as Milton's theology is already dead, and a

thing of the past? "God, my Deliverer, will come at the last to the earth, and out of my flesh will I see him," said Job, the man of the Ancient Church. "Blessed are the pure in heart, for they shall see God," said the Redeemer when he came to the earth at the end of that dispensation. Must we not then seek in the internal sense of Job for remains of truth which had descended from Adam, and over which the external sense is thrown as a veil? Did Job, then, symbolize the remnant of an old church who had been darkening God's counsel by words devoid of understanding, and upon whom Satan had laid his heavy hand, yet holding fast his integrity, and to whom the Redeemer came at the last, even to the dust and ashes of the maternal humanity? Job's natural self-hood — signified by his wife — urged him to rebel; but a better love within him struggled against the temptation.

Here, too, we may note, that correspondence as a science is grounded on actual truth. Throughout the "universal conjugial sphere," unselfish women draw to themselves the love of men of like character, and implant their own in its place; the nature of the wisdom manifested by the one being that of the wisdom loved by the other, so that both are ever becoming themselves outside of themselves,—each in the other in unerring exchange; and thus marriages and divorces are invisibly ever going on in the world, until, as "angels in heaven," the marriages are manifest which had been interiorly formed whilst on earth. Job gives up all claim of wisdom as being his own; and goods and truths, holy and in fulness,—seven sons and three daughters,—are again born to him. But the three friends have all along ascribed all wisdom and goodness to God; they justified God, whilst Job only justified himself, and called God's justice in question. Yet God said that Job spoke that which was right, but not they. Their true words justifying him were false and unjustifiable. That which is uttered in darkness and pain, although wrong, will not be imputed, if integrity rules the life, and man reaches out for the light. We ourselves may utter truth falsely, and quote Swedenborg as the devil

quoted Scripture. The quotation is all well enough; but our conduct and self-satisfaction, implying that faith alone in the doctrine, that faith alone will not save us, is the thing by which we may be saved. The greater the amount of truth, of which we are the custodians, the more watchfulness and care is required. Men have looked upon this poem of Job as the first and greatest effort at solving the mystery of evil and pain, and — except where an unwarranted explication has been foisted upon it — with resignation and blind faith as the answer. Yet I believe that it holds within its internal sense the solution. Be this as it may, one thing we know, that God himself has now done what no man, were he the greatest, could do; and in the writings of the plain and modest Swedenborg, the ways of God to man have at last been justified to the full.

THE NEW CHURCH THE REAL CHRISTIAN CHURCH.

It is evident from the following considerations that this is true. The Church from its first foundation by the Lord up to and including its present existence, is, in internals, one and the same.

"Upon this rock I will build my Church."—Matt. xvi. 18.

"I have yet many things to say unto you, but ye cannot bear them now."—John xvi. 12.

"It will be seen that the former churches were external churches, that is, that their worship consisted of externals which represented the internals of the Christian Church, which was founded by the Lord when he was in the world, and is now built up by him."—T. C. R., n. 674.

From these three passages, as well as many others both from the Word and from the writings of the Church, we can clearly see that the New Church is the real Christian Church, while the early or Apostolic Church was only in beginnings. It is evident from the Lord's own words (Matt. xvi. 18) that he laid the foundation of his Church at his first advent, and further, that the gates of hell should

not prevail against it. It is certain that the generation then existing was not capable of receiving the internals of the Church (JOHN xvi. 12). Therefore the foundation only was then laid, namely: the great truth was established on earth, which was formulated by Peter (MATT. xvi. 16) by the words, "Thou art the Christ, the Son of the living God," thus acknowledging the Divine Humanity of our Lord Jesus Christ even then.

Though the Lord laid the foundation, he did not begin the real edifice until long after. Yet those who assumed to be the leaders of the Church soon began to build a superstructure of their own design. They commenced about the time of the Nicene Council. They wrought a dark and gloomy effigy. Lest its deformities should be too apparent, they decked it with the drapery of superstition and fanaticism. For centuries, they led the world to look upon it as a most symmetrical and well-proportioned temple. Swedenborg tells us the old Church was consummated at his day. Did he say the Christian Church?

Like the imaginary heavens which had been formed in the world of spirits, that system of error substituted in lieu of Christianity—that imaginary temple venerable with the dust and cobwebs of the dark past centuries,—was consummated and swept away, to give place to the edifice the Lord designed and set upon the foundation laid by him so long ago. This is the Christian Church in internals, understood by the New Jerusalem (in the Apocalypse) coming down from God out of heaven. In this Church, many of the things (which those of the early Church could not, as yet, bear) have been revealed and received by some with joy. To make sure of this position, let us once more read Swedenborg's memorable words in A. R., n. 876. In this section he refers back to A. R., n. 612, where he says:—

"This heaven is the new heaven from which the holy Jerusalem, that is, the New Church, will descend upon earth. In this new Christian heaven are all who, from the first establishment of the Christian Church, have worshipped the Lord, and lived according to the precepts of his Word . . . . also all the infants of Christians."

EMERSON'S ESTIMATE OF SWEDENBORG.

Ralph Waldo Emerson, a man of great intellectual ability, has recently deceased. His books are now read more generally, probably, than in his lifetime. Attention is frequently called to his life and writings from press and pulpit. His estimate of Swedenborg in his book entitled "Representative Men," is thus brought prominently before the public mind. The essays of the Rev. James Freeman Clark and the Rev. O. B. Frothingham, treating of Swedenborg, which have recently appeared, contain few ideas that are not found in Emerson's writings. Private conversation repeats the same misconceptions in varying forms. Because of the prominence of Emerson's estimate, and because it gives form to the opinions of a multitude of lesser lights, it has been thought useful to review the essay in question, and to set forth as fair a view of the subject as is possible.

I believe it can be conclusively shown that Emerson had no sympathy with the central religious doctrines of the Swedenborgian system, while he admired and accepted much of the philosophy and science which make the outward body of that system. This being true, while not intentionally unfair, he is completely disqualified from passing correct judgment upon the religious propositions of the Great Revelator. Who could give a correct judgment of Galileo, or Copernicus, who did not believe that the sun was the centre of the solar system? Who could rightly judge the life of S. B. Morse, who did not believe in telegraphy? A sceptic in either of these directions might state *facts* accurately, but his *opinions* of the value of these facts would be so colored with prejudice, that they would be comparatively worthless.

"Swedenborg, or the Mystic," is the title of Emerson's essay. The whole article is based on this conception of Swedenborg; popular opinion to-day reflects it. Emerson is not the first or only writer who classes Swedenborg among

the mystics. Nevertheless we think it can be conclusively shown either that Swedenborg was not a mystic, in any exact use of the term, or that he was a very exceptional mystic,— so exceptional that he does not come under the general rule.

Philosophers find it difficult to define mysticism. There are many schools and many apostles of it. A definition, which recognizes and harmonizes all these different phases and opinions, must of necessity be very general. We have Quietism, Pietism, Pantheism, among its various manifestations. "One school finds God in nature, hence a physical or naturalistic mysticism; or in the soul, hence a moral and metaphysical mysticism." (Dict. Science, Lit., and Art.) The earliest mystics were found in India, and they have continued, with varying notions, ever since. Mysticism, in general, may be said to have these characteristics: "It is that error which mistakes operations of a merely human faculty for a Divine manifestation." (Ency. Brit.) "Mystics behold with noble contempt all human affairs, and shut all avenues of the outward senses against the contagious influence of a material world. The early mystics practised austerity. They believed in acts which tended to extenuate and exhaust the body." (Buek's Theo. Dict.) "Mystics do not take the Scriptures as the standard of truth." (Ency. Brit.) Generally mysticism is combined with asceticism; it places the intuitions of the human mind on a level with, and even above, the Divine Word. "Mysticism," according to Mill (Log. 6. V. Chap. iii., Sec. 5) "is neither more or less than ascribing objective existence to the subjective creations of our own faculties, to ideas or feelings of the minds; and believing that by watching and contemplating these ideas of its own making, it can read in them what takes place in the world without."

According to these general philosophic definitions, is Swedenborg a mystic in the strict use of the term? Prof. Krauth (Vocab. Phil.) says: "Swedenborg's mysticism includes all kinds of mysticism." And a writer in the "Encyclopædia Brittanica," that standard authority in science and

philosophy, says: "The theosophic mysticism of Emanuel Swedenborg stands alone among all the mystical systems that have been noticed. It differs in three respects; first, in seeing the spiritual *not beyond*, but *in* the natural; second, the flesh is no longer evil; and third, the world ceases to be the birthright of the devil. Hence its hostility to asceticism. Swedenborg maintains constant equilibrium between the letter and spirit of Scripture. There is with him no discarding of the letter, nor fantastical interpretation, but a rigid adherence to the words of Scripture which is quite unparalleled. Nor again does he display any of the rambling theorizing and turbid vehemence peculiar to all theosophists, and Behmen among the rest. With the Swedish seer, all is scientific precision and calm serenity; he utters himself always with clear collectedness, and you never find him in a hurry. In his doctrine concerning spiritual influence, he is *peculiarly temperate, and by no means mystical.* His theology is more closely allied to Behmen's, than to any other writer's; yet he himself tells us he never read the German theosophist." (Eighth Ed., Art. "Mysticism." The Italics are our own.) If, then, Swedenborg is classed among the mystics, the peculiarities of his mysticism are so great that he stands alone; he is so *peculiarly temperate*, this scientific authority says, that he is *by no means mystical.* Swedenborg does claim that he had direct intercourse with the Divine Spirit, for a specific purpose, namely, of revealing the spiritual sense of the Word; but it is not true that his knowledge was of that incoherent, dreamy kind, common among mystics, which can "neither be analyzed or explained." (Webster's definition of "Mysticism.") Emerson himself says: "Swedenborg is systematic and respective of the world in every sentence; all the means are orderly; his faculties work with astronomic punctuality, and this admirable writing is pure from all pertness and egotism." Mystics separate themselves from the world, taking but little interest in its concerns. The word "mystic" is derived, according to the authorities, from a Greek word signifying to "shut up." As mystics acquire the ability to see in visions, they are more and more oblivious of the world

about them. As they increase in so-called spiritual wisdom, they decrease in practical knowledge. They are "shut up" within themselves. Such was not Swedenborg's case. In 1751, some eight years after his spiritual sight was opened, he took a very active part in the Swedish Diet. About the year 1759, some eighteen years after the opening of his spiritual sight, he presented to the Swedish Diet a paper in favor of pure, metallic currency, which Count Hopken says "was one of the most solid memorials." During the recent financial discussions in this country, his article on the currency was esteemed so able a statement of the need of a gold and silver standard, that it was published. Among other papers which Swedenborg sent to the Diet, after the opening of his spiritual sight, was one entitled "The Maintenance of the Country, and the Preservation of its Freedom." The titles of these papers, their subject matter, the way they were received by his contemporaries, prove conclusively that he was not a mystic; writing something that "could not be analyzed or explained."

His theological writings proceed according to logical methods; they are rational statements comprehensible to the simplest minds. If any one has a genuine love of the Lord and of a good life, he will find nothing in Swedenborg's writings that he will not soon apprehend. On the gate of a temple signifying the New Church, which Swedenborg saw in the spiritual world, were the words, "*Nunc Licet*" (Now it is lawful), which words signify, he says, "That now it is lawful to enter intellectually into the arcana of faith." (T. C. R., n. 508.) Surely this is not the inscription that a mystic would write over a symbolism of his mysticism. Swedenborg insists upon our using our reason in studying the revelations of the Second Coming. No one more strongly opposes receiving statements blindly, on the authority of others, than he.

The term "mystic" is derived from a Greek word signifying "to shut up," this action being particularly applicable to the eyes. Mystics, therefore, are those people who see much within, and little without themselves. Swedenborg, whom all fair-minded critics agree is a trustworthy, upright man,

asserts that he was conscious in both worlds at the same time, differently from any who have preceded or followed him. His taking a leading interest in the affairs of his nation, his preparation of profound papers on practical subjects during the very time of his spiritual illumination, his rational methods of writing, his words and his actions, show that he was not an ordinary "mystic," but that he wrote with his eyes wide open to the light of earth and the light of heaven.

Hence Emerson makes a great mistake when he classes Swedenborg with Fox, Behmen, Pascal, and others. George Fox, the founder of the Quaker sect, declared that it was not by the Scriptures alone, but by the inner light, that doctrine ought to be judged. Swedenborg says that all doctrine must be drawn from the letter of the Word, and be confirmed by it. Swedenborg had revelations relating to eternal concerns, teaching the life and order of the universe. George Fox had revelations, telling him not to use any pronouns but "thou" and "thee," not to take off his hat to any one, and not to bid people good morning or good evening. "His friendly contemporaries did not pretend that he was remarkable either for grasp of intellect, or for profundity of learning." (Ency. Brit.) And yet Emerson classes Swedenborg with him, after saying of Swedenborg, "that he was a collossal soul, lying vast abroad on his time, uncomprehended by them, requiring a vast focal distance to be seen;" and that he was "one of the missouriums and mastodons of literature not to be measured by whole colleges of ordinary scholars."

Jacob Behmen "always professed that a direct, inward opening or illumination was the only source of his speculative power. No 'thus saith the Lord' was claimed as his warrant; no spirits or angels held converse with him as with Swedenborg." (Ency. Brit.) Some have held that the ideas of Swedenborg were not original with him, but derived either from Behmen, Leibnitz, Wolf, Linnaeus, or other philosophers; but Swedenborg himself says, in a letter to Dr. Beyer: —

"I have never read any of the writings of Behmen. I was forbidden to read writers on dogmatic and systematic theology before heaven was opened to me, because unfounded opinions and inventions might thereby have easily insinuated themselves, which afterwards could only have been removed with difficulty."

And (in the "True Christian Religion," n. 779) he asserts that he received "nothing whatever relating to the doctrines of the New Church from any angel, but from the Lord alone while he was reading the Word." (In the same work, n. 696) Swedenborg declares the Leibnitz theory of pre-established harmony to be wrong; and of Christian Wolf, he says ("Earths in the Universe," n. 38), "that he was not elevated above the sensual things of the natural man."

There is no parallel between Pascal and Swedenborg. Pascal, so his biographers say, was a constant sufferer from ill health from the age of sixteen. He was partially paralyzed at twenty-four, when his nervous system received a terrible shock. "He surrendered himself to some of the most grievous extravagances of asceticism, and is said to have worn beneath his clothes a girdle of iron with sharp points. He refused kindliness to children and relatives. He is claimed by skeptics as a skeptic, by Christians as a Christian." Pascal's deranged nervous condition undoubtedly induced these morbid conditions of mind. Swedenborg's love of little children is notorious; his practice and his teaching are as far as possible from asceticism, and his teachings of Christianity so unequivocal and pronounced, that no one was ever in doubt about his belonging to the side of the believers. Moreover, he was a man of exceptionally good health, a striking example of "a sound mind in a sound body." He was not fully conscious in both worlds until he was middle aged, and his reputation was established. His visions came to a full developed manhood, not to a sickly, immature youth.

Swedenborg was not a mystic in the common acceptation of the term, nor can he be compared with any mystic. His case is exceptional in the history of the world. He stands

alone, incomparable, because, as "servant of the Lord Jesus Christ at his Second Coming," he had a mission to fulfil like that of no man before or after him. Those who apprehend — especially those who are benefited in daily life, by the revelations of the Second Coming — see that "it is the Lord's doing," and "it is marvellous in their eyes." Many are ignorant of his claim, and are not to blame if they do not allow it. But those who do attempt to judge him, should grant that he makes that claim, and should measure him *in* his claim and *by* his claim. If his system is irrational, then let him be adjudged irrational. But let us not seek to class him with the dreamers and speculators before we have examined his works. Swedenborg, like every man, is entitled to be judged by his fruits, by his life, by his words, by his writings. This is all the believers in his mission ask for him.

Emerson, in his essay on Swedenborg, says: "Swedenborg is systematic, all the means are orderly given; his faculties work with astronomic punctuality and this admirable writing is free from all pertness and egotism." Again he says: "Modern psychology offers no similar example of a deranged balance." "The immense and sandy diffuseness of his theological writings is like the prairie, or the desert, and their incongruities are like the last deliration." In one of his P. B. K. orations at Harvard, he says: "There is one man of genius who has done much for this philosophy of life whose literary value has never been appreciated,— I mean Emanuel Swedenborg." In "Representative Men," he says: "His books have no melody, no emotion, no relief to the dead prosaic level. In his profuse and accurate imagery is no pleasure, for there is no beauty." In the same work, he says: "Greatest of the Fathers, every one should read him." Again: "I think sometimes he will not be read longer. His name will turn a sentence." At one time he advises every one to read Swedenborg; at another, he says: "These books should be used with caution." In the same essay he says "he is a colossal soul, lying vast abroad on his times, requiring a long focal distance to be seen; one of the

missouriums and mastodons of literature, not to be measured by whole colleges of ordinary scholars." Again: "That an ardent and contemplative young man at eighteen or twenty years, might read *once* these books of Swedenborg and then throw them aside forever." He utters these ideas concerning Swedenborg's views of the other world: "But there is no beauty, no heaven, for angels, goblins. The sad muse loves night, and death, and the pit." Again: "If the glory was too bright for his eyes to bear, if he staggered under the trance of delight, the more excellent is the spectacle he saw, the realities of being which beam and blaze through him, and which no infirmities of the prophet are suffered to obscure; and he renders a second passive service to men, not less than the first,— perhaps in the great circle of being, and in the retributions of spiritual nature, not less glorious, or less beautiful to himself."

These palpable contradictions of Emerson, are not signs of wilful perversions, but of failure to understand the spiritual things with which he is dealing. The religion of Swedenborg fails to touch him; he does not catch its central thought, it lies unknown outside of him.

Emerson has given currency in this essay to the thought, which is often expressed in one form or another, that Swedenborg loves to dwell upon the sad scenery of the hells and the miserable condition of its suffering inhabitants. He says: "Indeed, a bird does not more readily weave its nest, or a mole bore into the ground than this seer of the souls substructs a new hell and pit, each more abominable than the last." We will adduce a few facts which will show that this is a very mistaken estimate of Swedenborg's teachings. In the first place, if Swedenborg loved to dwell upon the sufferings of the wicked, he would have written more about them. The fact is that the great bulk of his writings are explanatory of the Word, treating only incidentally of the other world. When he speaks of the inhabitants of the other world, it is not true that he treats more of the conditions and surroundings of the bad than of the good. When he does speak of the wicked, he dwells particularly upon the

mercy of the Lord in permitting the punishment, showing that it does not come from him, but originates in the evil itself, that angels go down into hell to mitigate the punishments there, and that the lot of the wicked is made as endurable and pleasant as they are willing to have it. In the treatise on "Heaven and Hell," three hundred and thirty-four pages are set apart to the consideration of the upper portions of the spiritual world; and only forty-three to the lower. He gives, therefore, nearly eight times as much attention to the foreground as to the background of the picture. Why does he speak of evil at all? Only that we may know what evil is, and by contrast what good is; for it is from contrast that we have perception. We cannot have a picture without a background. White is white from its contrast with black; and black is black from its contrast with white. How is it that a man of Emerson's ability and mildness of character should have so grossly misunderstood Swedenborg? The question is a good one; it suggested itself to me in studying the subject, and I have these thoughts to offer in reply.

Emerson speaks of the religion of the Lord Jesus Christ as "Christism," ranking it with Mohamedanism, Buddhism, and the like. Speaking of Holy Writ, he uses this language in the essay on "Books," p. 175: "I mean the bibles of the world, or the sacred books of each nation which express for each the supreme results of their experience." According to this definition, the Word of the Lord expresses the results of the experience of Jew and disciple,—a human book and nothing more. In the essay on "Works and Days," these are his exact words: "Jesus is born in a barn, and his twelve *peers* are fishermen." A "peer" is an equal,—"Jesus and his twelve equals!" It would be difficult to conceive of language more irreverent. If these words convey a just idea of Emerson's estimate of Jesus, it is impossible to believe that he looked upon Him as the only God of heaven and earth. But it may be said New-Church people are very sensitive to irreverence; possibly Emerson, with his Unitarian affiliations, did accept,

in his own peculiar way, the Bible as the Word of God, and Jesus as the Son of God.

Listen to what Prof. John Nichol, of the University of Edinburgh, who is not a Swedenborgian, but a noted, literary critic, says:—

"Mr. Emerson differs from the older mystics in his absolute rejection of all external authority, and his almost arrogant confidence in the sufficiency of the inner light. All religions to him are the same wine poured into different glasses." —*Ency. Brit., Ninth Ed.; Art., Am. Lit.*

The great reason why Emerson does not rightly estimate the religion of Swedenborg, is this: he does not apprehend the Lord in his First Coming, he cannot apprehend him in his Second Coming. The great burden of Swedenborg's theological writings is his teaching of the Divine Humanity of the Lord. If it is denied that the Son of God ever came as a Man, then it is folly to urge the reasons for that coming, and to explain the absolute unity of the Father and Son. If a man knew nothing of the inner construction of the heart, of its four cavities, of its muscles, and its valves, what idea of the circulation could he get by watching the capillary vessels through the skin? If you do not make the sun the centre of the universe, what idea can you get of the Copernican system? Swedenborgianism, so called, with its doctrine of the Divine Humanity left out!. The whole system is without a centre; there is nothing to hold it together. Emerson was attracted to the science and philosophy of Swedenborg. These he constantly praises, these he can appreciate; the outside of the system, its skin and flesh, he admires; but its spirit, which is the very spirit of the Lord, he does not recognize.

Why does Emerson suppose that Swedenborg teaches such gloomy ideas of the other world? He answers this question in his own language: "Swedenborg and Behmen both failed by attaching themselves to the Christian symbol, instead of to the moral sentiment which carries innumerable Christianities, humanities, divinities, in its bosom." "The less we

have to do with our sins, the better. No one can afford to waste his moments in compunctions." A man who feels so about his own sins, would naturally regard any time spent upon descriptions of evil in general, as wasted. Discriminations between evil and goodness, falsity and truth, would suggest to such a mind horrid and useless images.

A judgment of others which is founded upon insufficient evidence, always reflects the judgment of ourselves. Nowhere, perhaps, is this principle better illustrated than by the case in point. Misunderstanding Swedenborg, Emerson classes him unqualifiedly among the mystics; but Emerson, by a disinterested literary critic, Prof. Nichol, is himself put in the category of the most arrogant of mystics. Emerson charges Swedenborg with borrowing his philosophy. Prof. Nichol says "that Emerson's view of science comes from Swedenborg and Schelling, and his dignity of labor from Carlyle. The originality, as is the case with the author's whole system of thought, is in the combination." Emerson thinks that Swedenborg repeats himself, and that his writings are characterized by "a sandy diffuseness." Prof. Harris, an enthusiastic admirer of Emerson, says (Aug. *Atlantic*, 1882) "that the study of method seems never to have attracted Emerson, but to have been repulsive." "Some of his best essays are a jumble of pretty things."

Such are our reasons for believing that Emerson has misunderstood Swedenborg. We should not have dwelt so long upon this subject were it not forced upon us that there are many minds imbued with his ideas who are struggling to discover the secret of Swedenborg from the Emersonian standpoint. They must fail as he has failed. The merely natural mind cannot appreciate the things which belong to the realm of spirit. "A rich man"—a man full of himself, sufficient unto himself, wise unto himself, good unto himself—can no more enter into the kingdom of heaven than a camel can "go through the eye of a needle." There are many earnest, honest minds and hearts working with all their strength to investigate religion in a purely natural way. May the Lord have pity on them, and lead them through their failures to come unto him and find rest, truth, good-

ness, humanity—everything. If you would understand Swedenborg, take no second-hand opinion of him, least of all the opinion of an unsympathetic and prejudiced witness, but go to the Fountain Head. Approach "the servant of the Lord Jesus Christ" as a servant of the Lord Jesus Christ; not in the pride of your own intelligence, but as a disciple, a follower of the Lord, and you shall know and believe. If we only love the Lord, if we look to him as the centre, if he is the sun of the soul, all the truths of his Second Coming will arrange themselves about him in their proper order. Science, philosophy, morality, religion, will circle around him and reflect a light and heat from him such as the natural eye has never seen, nor the natural affections ever felt.

THE HOLY CITY, NEW JERUSALEM.

The Golden City John in Patmos saw
In vision, is no vision now to us.
In very fact I see it coming down
From heaven to earth—the city of our hope.
Its gates stand open day and night to all;
And the old garden, better than of old,
Blooms in its midst. Along its streets of gold
The sacred river winds—on either side,
The Tree of Life, with fruits of every kind
For every soul in every stage of growth,
For every month of life's immortal year,
And leaves for healing of the nations—truth
For every error; so that all the past,
With all its blunders, all its dire misdeeds
Corrected, shall a solid basis make
Of sure experience, that man no more
Shall wander, having found his lasting home.

I see no temple there, for every house
Is there a temple; every public place,
Garden, park, theatre, and street, and square,
Are all one temple. Sacred every place,
And every day alike. There every act
Is worship, every word and thought a prayer.

I see no priest, for all are priests; no king,
For all are kings; no law but love, and that
Is written only in the hearts of men.
For there the King of kings holds secret sway
In every breast. No man says "Know the Lord,"
For none but knows, and knows the others know.

What is the commerce of that city's mart?
The reciprocity of kingly gifts;
For genius there finds scope, and every soul
Brings somewhat to the general store of bliss,
Which every other yearns for. Sweet surprise
Of ever-growing skill, flows in each day.
Rules then the best? Aye, every man is best,
And ever rising to a better best;
For still the more he gives the more he has,
Drawn from the Infinite Perfection. None
Disputes his brother's crown; all gifts accord
To build one perfect trophy to His praise
In whom all gifts are one; from whom they flow
In varied streams; to whom, as one, return
In free-will offerings to the shrine of love.
No talk is ever heard of "mine" or "thine,"
For everything is everybody's, there.

No work is menial, and no state is low,
For all is holy; holy in its ends,
And in its means; all offices of state,
All acts of daily life, all shows of joy,
Of waving banners, or of tinkling bells
On necks of prancing horses; every use
And instrument of use,—aye, every pot
And meanest vessel of the common weal,
Are holiness to God,* for love uplifts
The lowest to the highest, brings down heaven
To earth, and sheds her glory over all.
Yea, in that city men and angels meet
And talk as friend with friend, for love once more
Has purged the old obstructions, cleared the way,
That, to the inner senses of the soul,
Heaven's portals, which were never closed from heaven,
Are open now from earth.

* *See* ZECH. xiv. 20, 21.

COMMUNICATION OF ANGELS WITH MEN.

All existence is twofold; life from within, and support or clothing for that life from without. For the latter the natural world serves, and it is infilled with life from the spiritual world. Both are from the Lord, whose life is in all through the spiritual world, of which he is the inmost centre. Life is supplied to the subjects of the mineral, vegetable, and animal kingdoms, including the physical action of man, by a general influx from the spiritual world, received in each material form, according to the special character of that form, in accordance with the laws of Divine order; for all these subsist in that order.

The same was true in the beginning of the influx into those forms of life distinctively human; for man, created in the image, after the likeness of God, was then at one with the great laws of life of his Creator, so that the love and wisdom of the Creator flowed freely down through heaven to men. There was no hell in the newly-created universe; and the great arteries of humanity, through which life flowed from God to the lowest and outmost things of his creation, were free from any taint of the disease of evil. For "God saw everything which he had made, and behold it was very good;" and being good, all things received and used in orderly way, each according to its peculiar genius of the infinite life which the infinite love of their Creator was momently giving forth to them. Such was the state when the life of humanity could be supplied through general influx. Men of that early time took the step from this world to the other, as an orderly step in life, regarding it as a passage into a higher existence in perfect harmony with that which they had left. They simply left the world where life receives its outward clothing, for that which has to do with life itself. They exchanged the world of outward effects for the world of inward causes. Each world they knew to be a part of a perfect whole; and all, both in the one world and

in the other, were attuned to harmony with the Divine will, and lived in full consciousness of their mutual orderly relations and functions.

While this harmony continued, there was open communication between men and angels, and all lived in the conscious presence of the Lord. But when men turned away from the Divine guidance and claimed for themselves the power to know good and evil, and when by inevitable consequence, evil came to predominate in their choice, this open association ceased, and with it the general influx from which they had lived. For hell now had existence, becoming necessary from the fact that there were those who had made evil instead of good their choice, whose aim was to serve self instead of the Lord and their fellow-men. Such could find no place in heaven, because heaven's laws of love and use had no place in them; and, grouped together by their common selfishness, forced to a semblance of external order through fear of punishment, they formed a community opposite to heaven which we call hell.

Had general influx continued, man, in his perverted state, would not receive of the life of heaven, but must derive all the influx which maintains his life from hell; and were this unrestrained, he would be swept away by the flood of evil, without the possibility of regeneration. Therefore the Lord has provided that the influx from hell may be so carefully regulated with each man by means of spirits associated with him, that at every step, while he receives the influx necessary to his life, yet at no time is there any undue influence allowed that will in the least degree overweigh his free choice. And as his hereditarily-derived proprium or selfhood is utterly evil, the Lord provides that, in his infant life, it may, as it were, lie asleep, so that angels may draw near him with heavenly influence, and implant in the tender innocence of early years, states of love's delight and of the joy and peace of goodness. Thus he is provided with remains which form a basis in him for communication with heaven, and for regeneration.

With every man the Lord provides that there shall be

associated two angels by whom he has communication with heaven, and two spirits through whom he has communication with hell. They are two from each, because his life is twofold: of the will or love, and of the understanding or intellect. They are not directly associated with the man, but communicate with him through spirits in the world of spirits, who enter into the interior of his thoughts and affections, and, as it were, represent him in the spiritual world. These spirits and angels are changed as the man's states change. In general, the angels of the highest heaven — the heaven of innocence — who always behold the Lord's face, are associated with infancy. In childhood, when the affection for knowing and for storing up facts in the memory is the most noticeable trait, the angels associated are from the lowest heaven, where similar affections prevail. In later years, when reason awakes, the angels of the second or middle heaven — the heaven of the love of truth — are associated with him. In old age the round is completed, and the angels of innocence again draw near him; but now his is a wise innocence like their own, not as in childhood, the innocence of ignorance. Thus are the orderly changes, subject however to many modifications, as the man exercises his free choice for good or evil.

Through these angels and spirits a special communication is maintained of every man with heaven and with hell, and by the most watchful adaptation of them to his changing states, he is kept in the midst between good and evil, in perfect freedom to choose either that he will. Through this special influx all his conscious human life is received. The man's proprium furnishes a basis for the evil influx, and the remains enable his heavenly attendants to draw near. When in youth and manhood his proprium is aroused and he comes into the exercise of his rational life, there is conflict between the evil and the good. The evil spirits seek to rouse to act the latent evils of the proprium, and the angels with constant guard, inspire such good as the man needs to resist the temptations thus caused.

At first his life is communicated mainly through the evil

spirits. This must be so since the forms of his life are so perverted that they will receive scarce any other. To withdraw him from this life, and to inspire into him as fast as they may, good desires and pure thoughts, is the delight of the angels associated with him, under the oversight of the Lord. If the man turn to the Lord for guidance and help, seeking to follow the path of His truth, the angels draw near, the influx from evil spirits is weakened, and heaven's influx correspondingly strengthened. Every temptation overcome enables the angels so far to reform the perverted forms of the man's life, so that they may become in the regenerating process, more and more pliant to the heavenly motives they would inspire, and less receptive of the evil and falsity which hell is in the constant effort to breathe into him. If the man, on the other hand, chooses for himself the life of evil, the angels, though unable to change his course, yet do not leave him, but constantly operate to the end that the evils into which he falls may be as light as he will possibly accept for himself. The Lord is at the head and heart of all this work, but performs it by the conscious and willing ministry of the angels, whose constant delight it is to cooperate with him in his efforts to protect man from evil, and to communicate to him his own life of love and wisdom. Truly "he hath given his angels charge over thee to keep thee in all thy ways; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

There is also a communication from men inward as well as from angels outward. Men furnish material for growth to those in the spiritual world as truly as do the inhabitants of that world furnish life to those in this. All creation takes its ultimate rise upon the earth. All procreation must be in the lowest plane of life, and this is no less true of the things which feed the soul and enable it to grow, than of the soul itself. The birth-place, the basis for all, must be upon the earth.

Every human being brings with it into the world something new from the infinity of its Heavenly Father. New affections are awakened by its birth, new thoughts come into

being with it. It furnishes one more element to the sum total of human life. One more being is added for whom all others may serve, and who may bring his new way to increase the happiness of humanity. These new things thus brought into this world, in new characters of new men born, new thoughts, new affections, new states of life brought into being, form the basis of all development and progress in the heavens. They are, through the spirits and angels associated with the interiors of man's thought and affection, communicated to the inhabitants of the spiritual world, and give them food for progress.

Most vital, then, is the connection and intercommunication of the inhabitants of the spiritual world with men on earth, as is aptly stated by Swedenborg: —

"Men do not know that they are in association with spirits, neither spirits that they are in association with men, when yet they are constantly associated, for man could not live a moment, was he not in the midst of spirits as to thoughts and affections; neither could angels and spirits live a moment were they not with men. The reason of this is, that there is a perpetual connection from firsts to lasts, thus from the Lord to man, and this connection was from creation brought about through correspondences, and flows in through angels and spirits. All the celestial flows into the spiritual, and the spiritual into the natural; and into the ultimate of this, which is corporeal and material, the influx closes, and there rests. Without such an ultimate into which the intermediates might flow, there would be no foundation, any more than a house would have, if constructed in the air. Hence the basis and foundation of the heavens is the human race."—*De Verbo*, n. 311-2.

Thus as stated in H. H., n. 304: —

"The conjunction of heaven with the human race is of such a nature that the one subsists from the other, and it would fare with the human race without heaven, as with a chain on the removal of the staple from which it hangs; and with heaven without the human race, as with a house without a foundation."

SWEDENBORG STUDIES.

POURED OUT WITHOUT MIXTURE.

In the Apocalypse, xiv. 10, we read, according to the common version, of "the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." In the revised version we read "which is prepared unmixed in the cup of His anger," with the marginal reading of "mingled," in place of "prepared."

The Greek words for "poured out without mixture," or "prepared unmixed," or "mingled unmixed," are *tou kekerasmenou akratou. Mixed*, or mingled, *unmixed*, is the literal rendering. The *Speaker's Commentary* gives, in note, "prepared unmixed," or "mixed unmingled," or "undiluted," and quotes authorities to show that the universal custom of mingling wine with water in the East caused the word for mingling to be used for pouring out. It is further explained that "unmixed" means "undiluted" with water, while there is doubt whether it applies to "wine" simply, or to the mixture of wine and other ingredients.

Swedenborg, in his "Apocalypsis Revelata," renders the Greek words by their exact Latin equivalents, *mixto mero. Merum* is used in particular for wine undiluted with water. If *mero* be taken as agreeing with *vino*, in the preceding clause, the phrase is precisely the same as in the Greek, literally rendered, "mixed undiluted," or "prepared undiluted," or, accepting Grimm's authority, "poured out undiluted."

On the other hand, in his explication, Swedenborg plainly takes *mero* as either adverbial, or an ablative of material; for he says, "*per mixtum mero significatur*, etc.," which his translator renders "mixed with pure wine," in one place, and in another, adopts the common rendering, "poured out without mixture." So, too, where the passage is quoted in "Heaven and Hell," n. 570, we find *mixto mero* translated "mixed with new wine," in the Boston and the Philadelphia editions.

"New wine" is wrong. Wine at full strength is meant, as plainly appears, both from the original and from Swedenborg's explanation, that "by *mero* is meant wine which is inebriating." See "The Apocalypse Explained," n. 887, where also *mixto mero* is rendered "mixed pure."

The meaning is plain. The wine of the wrath of God is "prepared," "mingled," according to Hengstenberg, with strength-giving ingredients, or "poured out" at full strength, undiluted with water. From his own explanation we infer that Swedenborg understood *mero* either in an adverbial sense, or as the ablative of material, not with which the wine is mixed, but of which the mixture or preparation is fundamentally made; that is, the wine itself.

AS TO TEMPTATIONS.

In A. C., n. 81, we read of temptations in the progress of regenerating life, that "the dead man, when in combat, almost always yields" (*paene semper succumbit*). The unusual expression "dead man" is explained by what goes before to mean the same as the natural man. It is the man in whom the operation of the Holy Spirit has not produced the development symbolically described in the first chapter of Genesis. Such a man, seeking only pleasure, makes no stand against his evils, for this would require a painful and prolonged contest, but he weakly yields.

A friend has found some difference of instruction in this passage, and n. 270 of the same work. In the latter place we read that the "dead would not endure any combat or temptation, wherefore it is spared them till they have passed into the other life." Without dwelling upon the point of temptation hereafter which receives much fuller and more precise treatment elsewhere, we take up the question, Is there a disagreement between the saying that the earthly-minded "almost always yield," and that "temptations are spared them?" We see no discrepancy, if the expressions are regarded as parts of the same idea. A man, for instance, may be carnally-minded in respect to gain, and may be in the way of yielding when subjected to temptations to defraud

others in shrewd, but unjust, transactions. If this be the case, it may be a reason why he should be spared combat or temptation directed to effect his cure. Such a temptation would be to the man endeavoring to overcome his greed an opportunity to resist, but to the man who has fixed his habit of yielding, a temptation would only bring deeper infamy. A drunkard almost always yields, and this is a reason why he should be tempted as little as possible. The discipline of the temptation to a man living temperance becomes of no effect to the drunkard, and, therefore, it should be and is spared.

The same fact in illustration of the Divine mercy is stated in many ways. Thus in A. E., n. 247, we read:—

"No one is let into spiritual temptation, unless he be in spiritual affection which is called charity; for, unless he be in that, no combat with falsities and evils takes place, because there is no zeal in favor of what is good and true."

Again we find in A. E., n. 897, the statement,—

"There are few who experience spiritual temptations, because there are but few who are in knowledge of good and truth; and still fewer who are in the marriage of good and truth, that is, in truth as to doctrine, and in good as to life; and no others are let into spiritual temptations, inasmuch as they would fall therein, and thus their latter state would be worse than the former."

As all temptation is tempered to one's power, and as the Lord chasteneth those he loveth, that is, those who love and look to him, so the opposite life of immersion in vain and lifeless self-indulgence makes one incapable of being tempted safely and usefully.

THE THREE CLASSES OF COMMANDMENTS.

It is well known that, in treating of the precepts contained in chapters twenty, twenty-one, twenty-two, and twenty-three of the Book of Exodus, Swedenborg gives a classification of manifest accuracy, in which the command

as to the building of an altar, for instance, is spoken of as "abrogated as to present use," while the ten precepts and others are spoken of as "wholly to be observed and done." We have alluded already (*New-Jerusalem Magazine*, April, 1882) to the fact that in this classification Swedenborg used the verse-enumeration found in his Schmidius Bible, and not that of the Hebrew, so that a reader turning from the "Arcana," n. 9349, to an English Bible, would become confused. The difference lies mainly in the fact that in our Bibles the commandments of the second table are written as five verses, but by Schmidius they were placed in two verses.

It is necessary, therefore, that in future editions of the "Arcana," a note should be added to prevent confusion and the appearance of an arbitrary and irrational distinction on Swedenborg's part.

We give, by request, the enumeration as found in the "Arcana," and subjoin that which is fitted to our English Bibles: —

"Wholly to be observed and done: xx. 3, 4, 5, 7, 8, 12, 13, 14, 20; xxi. 12, 14, 15, 20; xxii. 17, 18, 19, 27; xxiii. 1, 2, 3, 6, 7, 8, 24, 25, 32." Read thus, xx. 3, 4, 5, 7, 8, 12, 13, 14, 15, 16, 17, 23; xxi. 12, 14, 15, 20; xxii. 18, 19, 20, 28; xxiii. 1, 2, 3, 6, 7, 8, 24, 25, 32.

"May be usefully observed if one pleases: xx. 10; xxi. 18, 19, 22, 23, 24, 25, 33, 34, 35, 36, 37; xxii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 16, 20, 21, 22, 24, 25, 26, 30; xxiii. 4, 5, 9, 12, 13, 14, 15, 16, 33." Read thus, xx. 10; xxi. 18, 19, 22, 23, 24, 25, 33, 34, 35, 36; xxii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 17, 21, 22, 23, 25, 26, 27, 31; xxiii. 4, 5, 9, 12, 13, 14, 15, 16, 33.

"Abrogated as to present use in the Church: xx. 21, 22, 23; xxi. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 16, 21, 26, 27, 28, 29, 31, 32; xxii. 14, 28, 29; xxiii. 10, 11, 17, 18, 19." Read thus, xx. 24, 25, 26; xxi. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 16, 21, 26, 27, 28, 29, 31, 32; xxii. 15, 29, 30; xxiii. 10, 11, 17, 18, 19.

To which we would add the author's closing words, "but,

as already said, all are equally holy, or equally the Divine Word."

AN ENGLISH LETTER OF SWEDENBORG.

AMONG other very interesting papers in the hands of Rev. S. H. Worcester, residing at Bridgewater, Mass., is a facsimile of a brief letter in English from Swedenborg to his London publisher, John Lewis. The original was plainly a rough copy of the letter, as is indicated by some fourteen words through which the pen was drawn, and by some six inserted above the line. The great value of the letter is the evidence afforded that an edition of one thousand of each of the five works mentioned was first printed. The works referred to are those published in 1758, namely: "Heaven and Hell," "Last Judgment," "New Jerusalem and its Heavenly Doctrine," "Earths in the Universe," and "White Horse mentioned in the Apocalypse."

The facsimile contains neither date nor signature, and runs thus: —

"Mr. Lewis, in Pater Noster Row, near Cheapside: I have read over the five works lately printed, and found some errors therein to be mended. Please to print them in your print, and put them at the treatises to which they belong. Pray let Mr. Merchant correct them, that they may be correctly printed, one thousand of each to be printed."

INDEX TO APOCALYPSE EXPLAINED.

WE have lately examined with interest a specimen of the Latin Index now in course of preparation by Rev. S. H. Worcester. It will be very full, and each reference will give enough of the text to make the meaning clear. Under *Bonum* and *Bonus*, for instance, there will be over fifty references or extracts ranging in length from one to seven lines. Twenty-six other places are also cited by number as containing explanations of the Word bearing upon the same subject. All the numbers, or nearly all, are joined with letters denoting sections of the number,—a device which will greatly aid the investigator. We noted, as indicating something of the magnitude of the work, that *Bonum* begins on the fifty-first page.

BOOK NOTICES.

MEMOIR OF ANNIE KEARY. By her Sister. London: Macmillan & Co. 1882. pp. 250.

IN her own words largely, and always in the gentle spirit of her life, these pages were written. The result is a story, the interest of which is not likely to be overstated. To those who have had some experience of the spiritual hunger which one may feel under unwholesome religious teaching, and who have found life in the recognition of the deeper meaning of the Holy Word, this book will come as a rare treat. For Annie Keary had her search for a spiritual home on the pathway of which quest, all our readers have taken some steps. Between Annie, finding out the craving of her soul for more than a formal religion could give, and Annie, reading in peace in her sick room the words of Swedenborg, lay a long journey, which was not a process of mere thought; it was the steady growth of a pure life.

Born one of the children of an English clergyman, Annie had a childhood, the distinguishing trait of which was its extreme indulgence of the imagination. It is difficult to believe that a sunny, cheerful womanhood could lie before the child who was always in dreamland, carrying on, for instance, for months the fancy that a nun was imprisoned in the cellar of her father's house, and making all her work and play revolve around plans for the destruction of this unquestioned prison. The end of this came when a party of children, leagued for the crusade, were frightened out of their little wits, in a futile attempt to storm by night the cellar door.

It is noticeable that Annie's early womanhood brought many afflictions, and developed her love of entertaining children into a governing motive. Her father, mother, and two brothers died, and her lover disappeared from all association with her,—the memoir does not give the reason. At this time she was called to take care of a brother's motherless children, and in response to their demands wrote her early stories. Once begun, her authorship ceased only when the end of earthly life came.

In her search for religious truth, she was untiring. The religion to which she was born gave hard, unsatisfactory answers to burning questions involving her peace with God. The attacks upon religious thought by scientific writers, gave her much grief, and

she could not be at rest till light was found. She began her spiritual progress at a school where the teacher was wont to say, "If you are lost, you will see the name of this very house where I have spoken to you written upon the floor of hell." She tried the aid of the Broad Church, with its evangelical aims to divert the mind from questionings. Entering a little into spiritism, she found that it did not meet her want at all. Reading Swedenborg in close connection with Behmen, she caught some light, through the mistiness of the latter which clouded also the former. Maurice and Macdonald became her favorite authors. The latter's "Thomas Wingfold" did much for her in respect to certain questions. Then came a visit to an intimate friend who had become a Romanist, and who assured Annie that peace could so be found. At last she joined the High-Church movement, still apparently in search of her true home.

During the last sickness,

> "Annie used to read aloud in the evening, sometimes passages from a selection of Swedenborg's writings. She liked to dwell upon the condition of the soul after it leaves this earthly state, and upon the renewal of dear old ties in the sphere where love makes nearness, so that to think of one dear to us, is to surround ourselves with the presence of the beloved."

The book lacks an Index, and sufficient dating; but it is compact, and in many respects full. Our readers, and especially those who appreciate Miss Keary's novels, should not fail to read it.

The Inner Life of Christ. By Joseph Parker, D.D. Vol. II., "Servant of all." New York: Funk & Wagnalls. 1883. pp. 376.

The old-fashioned homily is one of the best forms of sermonizing, and Dr. Parker, of the City Temple, London, uses it with great power. The sixty-seven discourses of this well-printed volume, take their texts from nine chapters of Matthew, and are wholly unstudied in their character, but are powerful in their freshness, their energy, and their faith. He never utters in prayer or sermon false views of the atonement. Not a theologian, and not attempting to be an orator in the pulpit, Dr. Parker is a master of his own style. His sermons simply bring one to the Lord, and this, to our readers, will be the sum of all praise. From hundreds of notable sentences we quote a very few:—

"To some, perhaps, it may have been given — but I have not had time to inquire into their credentials — to expound the mysterious prophecies of the Word; to others it may have been given to follow its typology with such intelligence, as to be able to write under every type exactly what it signifies. I have not been conducted into those remote schools, I cannot tell you anything about prophecies and dates, and the interpretation of beasts and vials and trumpetings and apocalyptic signs; but this one thing I know, that Jesus Christ is the Saviour and Teacher and Hope of the world.

"There is not a man in a thousand who knows anything about the Bible vitally and really, in all its grasp and meaning. We are outside, and we see only the edges and surfaces of things written in the inner book.

"Let us beware of the sectarian spirit: it blinds us to the excellences that are beyond our little boundaries.

"The Church will always go down in proportion as its faith declines. For God's sake do not be clever; have faith in God.

"Every one of us is a leper, but not yet known to be such.

"He cannot force his way into your heart-house. He could take the slates off your roof, pour down his rain upon your little fire till it was quenched, but He cannot force a child's love: the feeblest life can mock Him with bitter taunting and keep Him outside.

"That which is a commonplace to Him, is a miracle with us; that which is a miracle to us, was a commonplace to Him."

ORTHODOXY AND HERESY IN THE CHRISTIAN CHURCH. By EDWARD H. HALL. Boston: American Unitarian Association. 1883. pp. 238.

TEN lectures delivered a few years ago to his parish in Worcester, are here given to the public by Mr. Hall, now of Cambridge. The object of the course was to glance at certain notable periods in Christian history, and sketch the development of false doctrine. This has been carried out with all intention of fairness, but, we can only say, with the intention. For Mr. Hall seems to have no idea of a system of true Christian doctrine taught by the Master, very different from that put forth by the Councils from Nice onward, and thus he finds only the failings of Christianity and nothing else. Allowing himself to be swayed by a controversial spirit, he has not instructed his readers while he may have annoyed his Calvinistic opponents. There are many true words of criticism in the book, and much indisputable matter as to the history of false theology; but what can a reader do with such statements as the following, — mere assertions against all reason? —

"According to Matthew, Mark, and Luke, Jesus was a purely human Messiah. It is quite safe to say that, throughout the first three Gospels, Jesus is in no single passage ranked above humanity."

"Either Catholicism is right, or doctrine is not essential to Christianity. As true Protestants, of course, our choice is clear. We hold Protestantism to be right; therefore we must conclude that doctrine is not essential to Christianity."

DOCTRINES OF THE NEW CHURCH BRIEFLY EXPLAINED. By B. F. BARRETT. Philadelphia: E Claxton & Co. 1883. pp. 256.

IT was early seen by our people that, for general use, a compendium of the doctrines of the New Church was needed, written in a style to attract and benefit the thinkers among religious people. Several have labored to this end, both by collecting extracts from Swedenborg's works, and by intelligent essays. Sometimes the results have been works quite too large to meet the case, sometimes the effect has been a book better adapted to our own people than to others, and sometimes a writer has succeeded in giving only his view of the doctrines.

Not all have failed, by any means; but they have left room for another effort, and the result is before us. So far as we are able to judge, Mr. Barrett has achieved marked success in clearness, cogency, and brevity. He has done for this generation quite as well as Mr. Noble in his "Appeal" did for his, and we predict for this work a wide circulation. The "Popular Series," of which this is number five, seems to be well adapted to present needs.

A BIRD'S-EYE VIEW OF OUR CIVIL WAR. By T. A. DODGE, U.S.A. Boston: James R. Osgood & Co. 1883. pp. 346.

No calmer history of our conflict has been written than this, and we doubt that a more compact one could be written. The author has clearly indicated every movement, and accompanied every account of a battle with a map of the field. He deals very fairly with the leaders, and makes judgments as to their abilities which are not likely to be set aside. It was in one aspect a dreadful struggle, however glorious in others, and its portrayal here with cool exactness will intensify the hope that civil war may not again be our lot. Col. Dodge writes with unusual power of condensation, and no one seeking a brief, yet complete, account of the war, need look further.

THE CREED OF THE NEW CHURCH. By REV. JOHN PRESLAND. London: James Speirs. 1883. pp. 494.

THE readers of *Morning Light* will need no introduction to this work which has appeared by sections in the columns of that

paper. To others, Mr. Presland's work can be commended as a thorough and accurate treatise on the great subjects embraced in the creed which forms the basis of his book. This creed, which is not so well known among us, is in general use among our English brethren, and is worthy of the elucidation here given, though perhaps not the best which might be framed.

The Bible-Work. The New Testament. Vol. I., The Fourfold Gospel. J. G. Butler, D.D. New York: Funk & Wagnalls. 1883. pp. 685.

The need of a commentary which should combine the excellences of all commentaries, has been responded to by a work which is thus described in the secondary title: "The four Gospels consolidated in a continuous narrative, presenting the life of Christ in the order of its events; the text arranged in sections; with readings and comments selected from the choicest, most illuminating, and healthful thought of the age; with illustrations, maps, and diagrams." Thus it is a harmony of the Gospels joined with a harmony of commentators. About three hundred authorities, ancient and modern, are drawn upon and designated. An appendix contains treatises on special subjects, both historical and dogmatic. The book is valuable because most ministers cannot possess all the works cited, nor a tithe of them, yet want to use all in their best parts.

From Gloom to Gladness. J. S. Van Dyke. New York: Funk & Wagnalls. 1883. pp. 269.

A book of "illustrations of life from the biography of Esther" is well worth reading when, as here, the effort is simply to render the narrative more vivid. Perhaps first used as a series of lectures, these fourteen chapters are vivid presentations of the events of that marvellous history, and pains is taken to be historically accurate, so that the work has a solid value. The account of the celebration of Esther's fast by modern Jews, and similar portions, are very interesting.

Studies in Biography. New York: G. P. Putnam's Sons. 1883. pp. 280.

The second volume of "Topics of the Time" is wholly readable. The essays on Swift, Wilberforce, and George Sand, especially, are

well worth republishing from their original sources in Blackwood's, the Fortnightly and Edinburgh Reviews. Evidence is not wanting that the popularity of the essay revives; and the best way to make it an object of further study with American scholars, is, perhaps, to bring home to them the best work of their English brethren.

Ruby is a story by Col. G. E. Waring, Jr., about himself and his horse — an interesting sketch. (Jas. R. Osgood & Co. pp. 37.)

Deep Breathing. By S. M. A. Ciccolina. New York: M. L. Holbrook & Co. pp. 48.

This little book contains an essay by a German lady on the importance of deep or abdominal breathing "as a means of promoting the art of song, and of curing weakness and affections of the throat and lungs, especially consumption." The writer has much vivacity, and has made a bright little volume on what has long seemed to us a very important subject.

THE NEW CHURCH.

New-Church Doctrine Verifiable.

In his excellent work on the "Freedom of Faith," Mr. Munger makes a point which, once seen, can never be forgotten. It is as to the importance of having a verifiable faith. He says that the time has passed when men could use their reason in careful consideration of the trustworthiness of a theologian, and then accept fully and without further use of reason whatever he might teach. The right of reason, the freedom of faith has been, in Mr. Munger's opinion, so far extended, that now a wise man not only uses his own judgment in determining whither he may look for safe instruction, but uses it afterward and at every moment.

Such a position, once taken by thoughtful Christian men, will not be abandoned. They will slowly but surely subject their faith to the test of verification in experience, and will as surely eliminate from it anything which is found to have no other ground than the authority of the teacher. What the effect of this upon the religious world will be, it is not difficult for a New-Churchman to see, because he occupies the very position toward which Mr. Munger and many others are looking, and because he has passed over the very ground now traversed by them. He has left the

teaching which can only be accepted in the dark for that which is full of light; he has left the faith which rests in some human authoritative exponent, whether of the individual or the Church council, and has come to receive that which he has himself verified in his experience.

As an example we may cite faith in the Lord. Now faith in his vicarious sacrifice is not a fruit of the tree Experience. The idea may be received as authoritatively taught, but it cannot be proved, it cannot be held as proven faith. But faith in the Lord as Redeemer of man from evil through temptation and victory is verifiable every hour. We have no religious experience but tells of victory through conflict with evil, and we have no relation with our Lord as our Strength in trial, but is full of teaching to the same effect.

It is so with the doctrine of the tri-personal God as once freely taught. No man could verify it, there was nothing visible to support it, it must be received purely on authority. But the doctrine of the Triune God, Father, Son, and Holy Spirit, represented in man by soul, body, and out-going life,—this doctrine is as clear to the man who has thought of his own nature as the fact of his own existence. So with the "decrees" of predestination and reprobation, nothing anywhere verifies them, but all experience of good endeavor strengthens the faith that all men are destined for heaven, and, subject to their right of free choice, are constantly led thither.

We might go on, but this is enough. Not only has the New-Churchman nothing to fear from the new demands for use of reason before believing, he has every reason to rejoice at this acceptance of that leading tenet of his faith which holds that "man must act in freedom and according to reason." He glories in the possession of truths which experience only strengthens, and in the knowledge that increasing freedom of appeal to this test will bring men into the light and life of the New Age.

A Critic of Swedenborg.

A SINGULAR attack upon the New Church has been made in the *Index* by Rev. F. M. Holland, of the radical Unitarian school. He opposes it on the ground that it receives the Word, and yet does not enforce its doctrine of the Word against the world.

"Swedenborg, with all his vast learning and keenness of intellect, was wholly unsuspecting and ignorant of all that has been accomplished by modern textual and sceptical criticism. Has there yet appeared in New-Church literature, or elsewhere, any complete and convincing reply to the assaults of the critics?"

The above illustrates Mr. Holland's difficulty. He thinks that if there were truth in our doctrines, we should show it by utterly demolishing opposition. This is not very wise. When our Lord was in the world, just this was expected of him, but he refused to work wonders for the sake of his critics. The simple fact was that, in his own country, "He could do no mighty works *because of their unbelief*." Now Mr. Holland, and men of his class, insisting upon being sceptics, asserting that there never was a Lord, nor a Word of the Lord, cannot be cured of their unbelief till they open their minds. There is light enough. The fault is not where they think. The difficulty is with themselves. Unless a man is willing to be convinced, he wastes breath in calling for a demonstration.

It is strange, indeed, that such a critic cannot see that to insist that, since he is unconvinced, no man can be, is folly. He may have rendered himself so unreasonable, that even the law to prohibit mailing obscene literature, seems like tyranny. What can be done for him is limited by what he does for himself in this and all respects.

We allude to this charge because something like it is very common. Men say of preaching that it is faulty if they are not made to see, and they insist that a preacher who does not do his work and theirs also, makes a failure. But since the world began, no man could change the principle that every mind must rule itself. As a word from a New-Churchman, Mr. Silver's book, "The Holy Word in its Own Defence," while that of a modest thinker, has done much good in its day, but we fear it could not be made to help the spirit of unbelief which not merely doubts till it believes, but doubts till it defies conviction. We would advise such, not without some experience in the matter, to drop for an hour all cavilling, and to read in a childlike spirit a single Psalm, and see if there be not an inward evidence which reaches and melts their hearts.

The Massachusetts Association.

THE meeting which occurred at Salem on the eleventh of October will have its official report in our next number. It was a session of interest and profit. The benefit of the religious

services, with which the meeting began, under the lead of Rev. J. K. Smyth, was felt all through the exercises. Taking as his text the words, "Our feet shall stand within thy gates, O Jerusalem," Mr. Smyth proceeded, after a brief introduction, to consider the need of outward organization for the New Church. The formation of such an organization was shown to be based upon the example of early Christian times, upon the instruction of Swedenborg, and especially upon considerations of use. The need of inward and outward allegiance to the New Church he earnestly enforced.

Business began immediately after the services. The Presiding Minister, deferring till spring an account of his own labors, gave a history of the summer's work by means of ministers having vacation from their regular duties, and described the arrangements proposed for the winter to secure regular public meetings to some of the smaller bodies.

The Executive Committee, which had a defeat last April with its report upon a Constitution and set of By-Laws, met this time with a signal success. The propositions were taken up one by one, and all of them were unanimously adopted. The result is of some importance, for the old code had needed amendment for some years. The change in the composition of the Executive Committee is marked. Thirty years ago it was made to consist of all the ministers and of a layman from each Society, with an additional member for each hundred members of a Society. Its size had increased from nine to forty-seven members. Hereafter it consists of the General Pastor and Secretary, and of twelve ministers and twelve laymen to be elected annually. The first choice was made by open nomination and marking list, and resulted in a manner agreeable to all.

The Union reported an unusually busy season, and wisely urged the need of means being furnished for the prosecution of its work. The energy of the "Lecture Bureau," selling its ten thousand copies of "Heaven and Hell," and otherwise pushing its work, depends upon the agency of the Union to carry out its plans.

At the afternoon session, Rev. S. M. Warren read a paper in commemoration of the first public meeting of New-Churchmen, which was held in London a hundred years ago. The facts of Mr. Warren's paper, which will be published in our next number, should be well known among us, and will there be found most

clearly stated. After a few had followed the paper with remarks, an adjournment was taken till April next.

In the South.

The announcement that Rev. George Field, long connected with the Society in Detroit, Mich., had removed to Orange Park, Clay Co., Florida, is a matter of some importance beyond the large circle of his friends. Although a veteran of forty years' service or more, Mr. Field will not fail in his new locality to do what he can to promote a knowledge of the New Church.

The situation of our interests in the South is a deeply interesting one. From an early day there has been some open reception of the doctrines, and Societies of small size have been formed in New Orleans, Savannah, and other large places. Indeed we believe there now is at least a group of our people at one or more points in Virginia, South Carolina, Georgia, Florida, Louisiana, Texas, Arkansas, and Tennessee. The Societies and clergymen of Maryland and Missouri are well known. Tennessee, too, has a house of worship, and two devoted leaders in missionary enterprise.

But the light seems to come mainly from Savannah, where there is an active Society and an organization called "The Southern New-Church Missionary Society." If only we could add that Savannah had a minister giving his whole time to the service, we should be saying what reason seems to demand. We hope the day is not far distant when, perhaps by means of assistance from the North, there can be permanent ministerial work at Savannah. We would not in the least disparage the zeal of the lay brethren who are there at work, but we think they need help.

It may not be long before a general meeting can be held annually at Savannah, and Nashville, and New Orleans, and we would urge our Board of Missions to look forward to such an event.

A Publication by J. W. White.

Our readers are all interested in Mr. White, whose case bids fair to be an important one. It is manifestly useful that his experience should be made known widely, especially among those who may be situated as to faith as he was ten years ago, and who may be ready to progress as he has. The Swedenborg Publishing Association, represented by Rev. B. F. Barrett, at 121 West Penn

Street, Germantown, Penn., proposes to publish for popular distribution a history of the case from the pen of Mr. White, and needs contributions for the purpose. We trust that they will be received promptly and in sufficient amount to carry forward so useful an undertaking.

An Eccentric Movement.

We have received a neatly-printed preliminary number of "The Interwordian Magazine," proposed to be printed at 25 Wellington Street, West Toronto, Ont., when two thousand subscribers shall have been obtained. The difficult word in the name means that the publication will unfold the Word. So far as we have examined it, we find a disposition to interpret the Scriptures according to what we believe to be the true method, but with some lack of directness. Thus the unknown writer of the eighteen articles speaks of "the symbolism of the science of correspondence." We know what symbolism is, and what the science is, but we do not know that there is a symbolism of the science. We cannot but regret that words of deep meaning should be used obscurely.

The Canada Association.

We have received the Journal of Proceedings of the meeting held at Toronto, May 31 to June 3, 1883. The newly-elected pastor of the Toronto Society, E. D. Daniels, was ordained as its pastor. Rev. F. W. Tuerk, the President, reported, as under his charge, Berlin with two hundred and thirty-five communicants, and Wellesley with seventy communicants. A list of fifty places in the Dominion, with names of receivers, is printed, and makes a valuable part of the pamphlet.

The New Church in Germany.

It will interest our readers to know that in Flacht, Wurtemberg, there are twelve New-Church families. The doctrines were introduced there by Dr. Im. Tafel. In Stuttgart, and vicinity, there are a number of our people, and they receive missionary visits from Rev. F. Goerwitz, who resides in Zurich, Switzerland. *New-Church Life* has lately said that there are also other centres in Germany, and that there is great need of more ministerial work in that land.

THE RELIGIOUS WORLD.

The Case of Rev. J. W. White.

THE interest in this case continues, and the result is that the real attitude of Mr. White is made more fully known. Some of the evangelical newspapers have expressed the opinion that Mr. White was unjustly treated, and this has led to a defence from the presbytery. Rev. D. F. Freeman, one of those before whom Mr. White was tried, has published in the *N. Y. Independent*, his view of the matter. He says: —

"Should the writer of the criticism desire to know Mr. White's views on these great essential doctrines, he will find them substantially, not in Van Oosterzee, but in 'The Incarnation and Atonement,' by Chauncey Giles, 'minister of the New-Jerusalem Church.'"

"If he wishes to know Mr. White's views on the doctrine [of the resurrection], he will find them in the works of Swedenborg or Chauncey Giles."

"Ten years ago Mr. White's views began to diverge from the Standards. Then he began to teach and disseminate the peculiar views of Emanuel Swedenborg. Books and tracts containing those views were numerously circulated through the congregation. He recommended them to a neighboring pastor. The Catechism was no longer publicly taught in his Sunday-school, because some teachers, and I believe the superintendent, had adopted the views of Swedenborg, and opposed it. And Mr. White told the Committee that nine-tenths of his congregation were in accord with his views."

To Mr. Freeman the *Independent* makes vigorous answer editorially: —

"Nothing in the record of Mr. White's trial shows that the accused was under fire for holding Swedenborgian views. If the Presbytery had, at that time, perused the works of Mr. Chauncey Giles, they certainly did not display their knowledge. And perhaps it may not have occurred to Mr. Freeman that truth can be found even in Swedenborgianism, and that Swedenborg himself was always in the Orthodox communion, and upheld with the greatest intensity, the honor of Christ. He attached to the merits and to the representative character of Jesus Christ the same high value that the best modern Biblical theologians have always given to them. Mr. Freeman simply reveals, therefore, that the Presbytery tried Mr. White in a prejudiced frame of mind, having heard that he was a "Swedenborgian," and being anxious to expurgate him without knowing precisely whether Swedenborg was "Orthodox" on these points of Atonement and Resurrection. Therein the Presbytery did even more gravely err than we had supposed, and their character for fairness has sunk proportionately in our esteem."

"*New Orthodoxy.*"

UNDER this head a series of articles is appearing in the *Universalist Review* from the pen of Rev. Stephen Crane, who begins by saying,—

"Whoever has observed the movements in the theological world, whoever has noted carefully the currents of religious thought for the past decade, cannot be oblivious of the fact that a great change is taking place in what is known as Orthodoxy. The old doctrines are being so modified, and re-stated, and sustained by such different testimony, and rested upon such radically new ground, that they hardly seem any longer to be the same doctrines. The dress is so changed, the coloring so new, and the attitude so strange, that the old thought has become well nigh new and strange thought.

"I speak, of course, of this thought as it obtains in the leading minds of the Orthodox world,— in those minds that do the thinking for that world, and eventually modify and determine its opinions. Very likely this change has not taken place to a very large extent among those who compose the great body of this world; that they are not yet, to any large degree, conscious of this change. But among the leading minds, among the real thinkers, in that which Joseph Cook calls "scholarly" Orthodoxy, this change is becoming very marked. In these minds, Orthodoxy is very different from what it was a century or a half-century ago, and quite different from what it is in the average Orthodox pulpit and Orthodox pew of to-day."

A Notable Book.

Freemantle's "Gospel of the Secular Life," is a volume of sermons recently preached at Oxford, and characterized by strong good sense. One of Mr. Freemantle's sayings is,—

"But that which is needed, and for lack of which Christianity languishes, is a wider outlook,— a determination to look the world in the face without misgiving or mistrust, to spiritualize and to harmonize, to foster and to inspire the various spheres and interests which the providence of God opens to the men of our day."

We give the fundamental propositions of the sermons in their author's words:—

"1. Christian faith is not an adherence to a series of propositions, but a living sympathy and aspiration, which shows itself in many forms, and is the spring of a true and healthful life.

"2. The Church is not chiefly a system of public worship designed to direct men's minds to another world, but a social state in which the Spirit of Christ reigns; and this state appears in many ways, both within and without the recognized field of the Church's energy.

"3. The Spirit of Christ is supreme over the whole range of the secular life, education, trade, literature, art, science, and politics, and is seen to be practically vindicating this supremacy.

"4. The pecular privilege which the Church claims for itself and its members, is not that of exclusive rights, but of leadership in a work to which all are called; and, as such, it is in accordance with the natural order, and with a true Universalism.

"5. Criticism is not a foe, but a friend to Christian teaching and piety.

"6. Each individual who has the Spirit of Christ is to be recognized in his own sphere as exercising a function or ministry of the Church, according to the doctrine of the universal priesthood of believers.

"7. The theological doctrine on which this depends is the immanence of God—'God is a Spirit.'

"8. Intellectual pursuits are harmonized by Christianity, considered as a life.

"9. The doctrine of progress, so fully recognized in the spheres of industry and science, is also applicable to theology, which must open itself out to new influences and appropriate them."

A Prayer to Humanity.

It may be well, by way of contrast to the advancing spirit of truth, of which we seek to give some evidence in this department, occasionally to cite something of the opposite character. Here are a few words from a prayer to humanity, lately published in the *Index*, the organ of the Free Religious Association:—

"Thou great and growing god, Humanity, in whose image all other gods were made, and for whose service all other gods exist, we praise and worship thee. Thou art that soul which is substance of nations, re-incarnate with fresh generations. Thou art that stream of never-ending life in which all good survives, in which all evil dies. In thee we live and move and have our being; in thee we find our strength, our duty, and our hope. Thy hands hold all the promises, and from thee hath descended every good and perfect gift."

A god that grows!

Christianity in the First Century.

In an impressive article on this subject, which we find in the *Journal of Christian Philosophy*, President Fairbairn, of Bradford, England, thus refers to the first century:—

"Let us attempt to look at our religion dissociated from the sects and sectarianisms of to-day. The only moment when it can be so seen is that period in its history when it issued fresh and beautiful from the mind of Christ. That moment lies far back in the past, yet instead of retreating, its distance lessens as time rolls on. The first and the nineteenth centuries stand more fairly and clearly face to face than the nineteenth and tenth, or than the tenth and the first. The first is, in the history of man, the pre-eminent century. All the centuries before it yearned towards it, all the centuries after it have felt its presence; its events lying behind, but its spirit ever going before."

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